CONSECRANDA

RITES AND CEREMONIES OBSERVED AT THE CONSECRATION OF CHURCHES, ALTARS, ALTAR-STONES, CHALICES AND PATENS

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RITES AND CEREMONIES OBSERVED AT THE CONSECRATION OF CHURCHES, ALTARS, ALTAR-STONES, CHALICES AND PATENS

BY

REV. A. J. SCHULTE

Professor of Liturgy at Overbrook Seminary

WITH NUMEROUS ILLUSTRATIONS

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✝ JOHN M. FARLEY,
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Recommendation.

ARCHBISHOP'S HOUSE,
PHILADELPHIA, September 20, 1906.

THE Rev. A. J. Schulte, Professor of Sacred Liturgy in the Seminary of St. Charles Borromeo, Overbrook, is about to publish several works on the Rites and Ceremonies of some of the principal Functions of the Roman Pontifical and Roman Ritual.

From what we have read of this addition to our liturgical literature, we feel safe in recommending it to the clergy of the Archdiocese. Father Schulte has made this department of sacred science a special study for several years and has been eminently successful in conveying to others his knowledge of its details. An extensive, exhaustive, and practical treatise is the natural outcome of such applied qualifications on the part of the gifted and industrious author. Hence our recommendation.

✠ PATRICK JOHN RYAN,
Archbishop of Philadelphia.

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INTRODUCTION.

Most priests who have taken part in the ceremonial at public functions of the Church must have realized at times a distinct want in our manual literature of liturgical practice. This want consists not so much in the lack of texts and commentaries which point out and interpret to us the ceremonies and rubrics of the liturgy, as rather in the need of one or more manuals which contain what we want for certain occasions, and that *only*, but that *completely*. The Pontifical and the Ritual prescribe definitely what is to be done in each case, but everybody who uses these official texts has experienced the embarrassment caused by the necessity of immediately locating the precise ceremony or prayers wanted, which are often merely referred to in the text, and which are to be found in some other part of the book, under a different function, or in one of the Appendixes. The advantage, therefore, of having a manual for the celebrant and ministers at any public function which contains all that belongs to one ceremony in compact form, with such directions as to leave no doubt about what has to be done *hic et nunc*, and with all the prayers in full, must be at once apparent from a practical point of view; for it saves annoyances and delays which are at times a source of irreverence and disedification to the critically disposed spectator, and which prevent the dignified and prompt performance of the ceremonies of the Church.

Father Schulte, whose experience for many years as instructor in Rubrics and professor of Liturgy in the Seminary has enabled him to meet all the difficulties occasioned by the use of the liturgical text-books as a manual in the performance of the various priestly and episcopal functions, has devoted long and serious study to their removal. With a mind singularly accurate and careful to obtain in every case the most approved authority and interpretation, he has set about preparing a series of liturgical manuals of which the present volume represents the first instalment. In general the design of this series is in harmony with that begun in the *Ecclesiastical Review* some years ago, and of which a little volume, entitled "The Sacraments or the Parish Priest on Duty," was published as a beginning; but in scope and size Father Schulte's work is much larger and more satisfactory, both to the students and professors in the Seminary and to bishops and priests on whom devolves the performance of ecclesiastical functions.

In brief, then, this volume, entitled *Consecranda*, contains the rites and ceremonies of some of the principal functions in which a bishop is celebrant. It is not merely a *Ceremonial*, but also a *Pontifical*, containing complete directions, together with the prayers, psalms, and antiphons, in which the words are marked with the proper accents for chanting or reading. In describing the ceremonies the compiler has followed such recognized authorities as De Herdt, Martinucci, Van der Stappen and Hartmann, and has consulted the latest edition of the authentic Decrees of the Sacred Congregation of Rites. Whilst the matter cannot be said to be new, inasmuch as it follows the approved text of the liturgical books and the authentic interpretations, it is nevertheless new, in so far as it is the first time that these rites and ceremonies have been presented in one volume in English. "*Non nova sed nove.*"

To consult the convenience of those who will use this book, the compiler has, as already indicated, purposely repeated the prayers, psalms, antiphons, rites and ceremonies, thereby relieving the celebrant of the necessity of repeatedly recurring to other parts of the book. Exceptions were made only with regard to parts readily located and causing no inconvenience.

In order not to increase the bulk of the volume, the ceremonies and prayers which have reference to *one* or *more* objects of the same class have been brought together under one chapter. Thus, for example, the ceremonies and prayers used at the *consecration* of *one* or of *several* altars are the same, except that at certain times the same ceremony is to be repeated at each altar in succession and the *plural* number should be used instead of the *singular* in the prayers. In such cases the changes have been inserted in *Italics*.

For the sake of greater clearness it seemed desirable to preface the subjects treated by some preliminary remarks, setting forth the matter in the light of Canon Law and the Decrees of the Sacred Congregation of Rites. In the section entitled "Preparations," which usually follows, the compiler has enumerated all the articles that are necessary for the ceremony. In the section called "Function" the rites and ceremonies proper are described. A large number of illustrations will assist materially in the interpretation of the rubrics. Indeed, a more practically useful work, tending to the edification of the Church, we can hardly conceive under present circumstances.

H. J. Heuser.

Overbrook Seminary.

CONSECRANDA.

CHAPTER I.

CONSECRATION OF A CHURCH.

Section I. Preliminary.

A. NOTES.

1. Not only churches, but also public and semi-public oratories,[1] may be consecrated.[2] The *ordinary* minister of consecration is the diocesan bishop; the *extraordinary* minister is a priest delegated in a special manner by the Roman Pontiff. This delegation is granted only for some very urgent cause. A bishop of another diocese cannot *licitly* consecrate a church without the permission of the Ordinary, although without such permission the church would be *validly* consecrated.[3]

2. To *licitly* consecrate a church it is necessary to consecrate also a *fixed* altar in the same church, which ought to be the high altar. If the high altar is already consecrated, one of the smaller altars is consecrated.[4] If *all* the altars of a church have been already consecrated, such a church cannot be *licitly* consecrated[5] unless a special Apostolic Indult has been obtained.

3. One and the same bishop must perform the function from the beginning to the end, so that it is unlawful for

[1] Churches built of *wood* cannot be consecrated.—S. R. C., April 11, 1902.

[2] S. R. C., June 5, 1899, n. 4025.

[3] *Benedict XIV*, Const. "*Ex tuis*," § 9, Nov. 16, 1748.

[4] S. R. C., Aug. 31, 1872, n. 3269 ad 1.

[5] S. R. C., June 8, 1896, n. 3907 ad 1.

one bishop to consecrate the church and another the altar.[1]

4. The consecration may take place on any day of the year, but preferably on a Sunday or feast-day.[2]

5. The consecrator and those[3] who have asked for the consecration are obliged to observe the day *before* the consecration as a day of fast and abstinence. Timely notice should be given to all concerned. The faithful should also be notified on the Sunday before the consecration of the Indulgence of one year, granted to all who visit the church on the day of its consecration.

6. On the walls (not on the pillars or columns) inside the church there must be twelve crosses. They may be painted on the wall, or if made of marble or metal they are attached to the wall.[4] They are affixed to the wall about seven and one-half feet above the floor. There should be six on each side, equally distant from one another; one should be at each side of the main altar, one at each side of the main entrance, and four on each side wall.[5] Above each cross[6] a bracket, made of metal or wood, with a candle is fastened. These candles should burn from the beginning of the consecration until the evening when the church is locked, and all day on the anniversary of the consecration.

---

[1] S. R. C., March 3, 1866, n. 3142 ad II.

[2] *Pontificale Romanum, Pars II, De Ecclesiæ Dedicatione.*

[3] Ordinarily only the clergy attached to the church.—Bernard, "Le Pontifical," Vol. III, p. 7. If it be a parish church, the parishioners fast also.—Van der Stappen, Vol. III, Quæst. 32, III. Only the parish priest, if he alone asked—Marc, 1221, N. 2.

[4] They cannot be made of wood or other fragile material.

[5] These twelve crosses are never to be removed.—S. R. C., Feb. 18, 1696, n. 1939. Failing documents they serve to prove that the church has been consecrated.

[6] *Pontificale Romanum*, Ibidem. Martinucci, Lib. VII, cap. XVI, n. 4, says that they should be fastened *below* the crosses.

7. On both stone jambs of the main entrance, about four and one-half feet above the base, a cross should be chiseled, which the bishop anoints during the function. If the jambs are constructed of bricks, two small marble crosses may be made and attached to the jambs. Care should be taken that there be no obstruction on the exterior of the church which could prevent the bishop from passing round it.[1]

B. FIXED ALTAR.[2]

8. (*a*) The *fixed* altar is a *permanent* structure of stone, consisting of the table (*mensa*) and the support (*stipes*). The table must be a *single* slab, firmly joined by cement to the support, so that table and support together make one piece. The surface of the altar-table should be perfectly smooth and polished. For the purpose of consecration five simple crosses are engraved upon the table: one at each of the four corners, about six inches from both edges, but directly above the support, and one in the centre[3] (Fig. 1). The support may be either a solid mass or it may consist of four or more columns.[4] These must be of natural stone, firmly joined to the table. The substructure need not, however, consist of one piece. But it should in every case be built on a solid foundation, so as to make the structure permanent.

---

[1] If the obstruction is of such a nature that the exterior walls cannot in any manner be reached, the church cannot be consecrated without a special Apostolic Indult.—S. R. C., Feb. 22 1888, n. 3687 ad I.

[2] In the illustrations we have followed the patterns suggested by Van der Stappen in his *Sacra Liturgia*.

[3] Martinucci, Lib. VII, cap. XVII, 1.

[4] These columns may not be made of bricks and be faced with more valuable marble or stone (*veneer*).—S. R. C., Dec. 14, 1888, n. 3698 ad II.

(*b*) The support or *stipes* may have any of the following forms:

1° At each corner a column of natural stone, and the spaces between the columns may be filled with any kind of stone, brick or cement (Fig. 1).

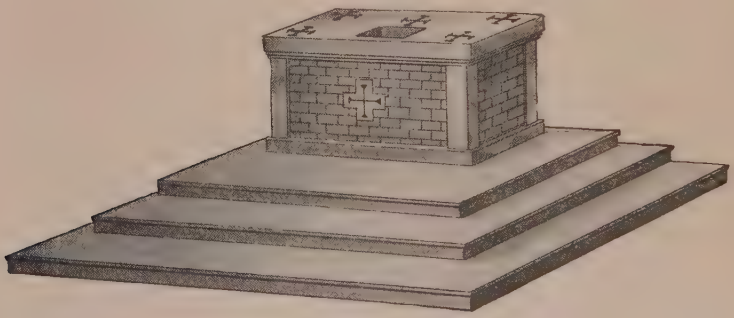

Fig 1.

2° At each corner a column of natural stone, and the spaces on the sides and back filled with any kind of stone, brick or cement, but the space between the two columns in front is left open, so as to place there (exposed) a reliquary containing the body (or a portion) of a saint, beneath the table of the altar (Fig. 2).

Fig. 2.

3° Beside the four columns, one at each corner, a fifth column may be placed in the centre at the front. In

this case either the space between the columns of the back only is filled with stone, brick or cement (Fig. 3), or both the back and the sides may be filled up (Fig. 2).

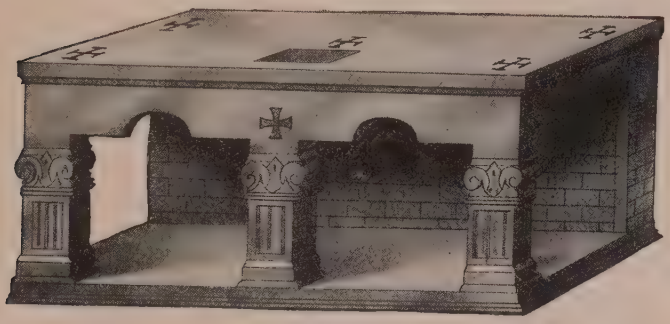

FIG. 3.

4° If the table is small (it should in every case be larger than the stone of a *portable* altar), four columns are placed under it, one at each corner; and, to make up the full length required, frames of stone or other material may be added to each side. These added portions are not consecrated, and hence they may be constructed after the ceremony of consecration (Fig. 4).

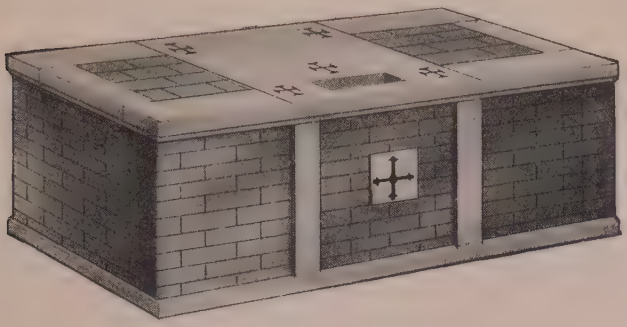

FIG. 4

5° If the table is deficient in width, four columns are placed under it, one at each corner, and a frame of

stone or other material is added to the back. This addition might properly be somewhat higher than the altar itself; and it is not, of course, to be consecrated (Fig. 5).

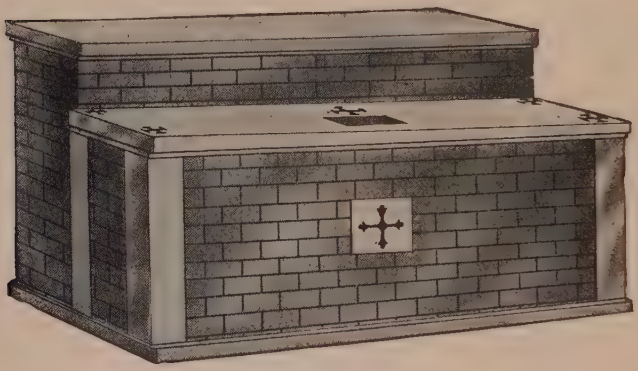

Fig. 5.

Note I.—If altars are erected according to 4° and 5°, the spaces between the columns may be filled with stone, brick or cement, or they may be left open, as noted under 2° and 3°.

Note II.—If the spaces between the columns are filled in with stone, brick or cement, the interior may remain hollow, but such spaces are not to be used as closets for storing articles of any kind, even such as belong to the altar.[1]

(*c*) No dimensions for the altar are prescribed by the Rubrics or by the Sacred Congregation of Rites. It ought, however, to be large enough to allow a priest conveniently to celebrate the holy sacrifice upon it, in such manner that all the ceremonies can be decorously observed. Hence, altars at which the solemn services are celebrated require to be of greater dimensions than other altars.

---

[1] *Auctores generatim.*

The *high* altar in an ordinary church may conveniently have the following dimensions:

Length of the table, 10 ft. or more according to the size of the sanctuary;

Width of the table, about 22 in. from the tabernacle to the front; from 26 to 30 in. from the candelabra ledge to the front;

Height, 39 or 40 in. above the level of the predella;

The predella in front of the altar, about 48 in. wide;

The steps, about 12 or 13 in. wide;

The height of each step, about 6 in.

From the Pontifical we infer that the high altar must stand free on all sides and not close against the wall—*Pontifex circuit septies tabulam altaris.* (The back part of *side* altars may be built against the wall.) The number of steps leading up to the altar ought to be uneven; usually three or five, including the upper platform (predella).

These steps (predella also) are to pass round the altar on three sides. They may be of wood or stone. St. Charles Borromeo prescribes that the predella be made of wood.[1]

The *side* altars may be smaller in their dimensions, but the height from the level of the predella to the top of the mensa (39 or 40 in.) should be maintained.

(*d*) The *sepulchrum* is a small square or oblong opening made in the table or solid support of the altar, in which are placed the relics of two canonized martyrs;[2] to these may properly be added the relics of other saints, especially of those in whose honor the church or the altar is consecrated. These relics must be actual portions

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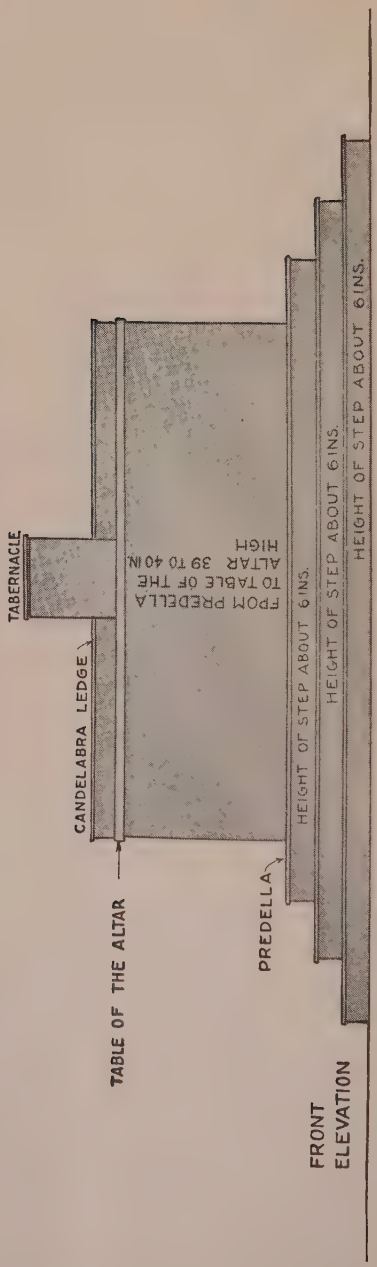
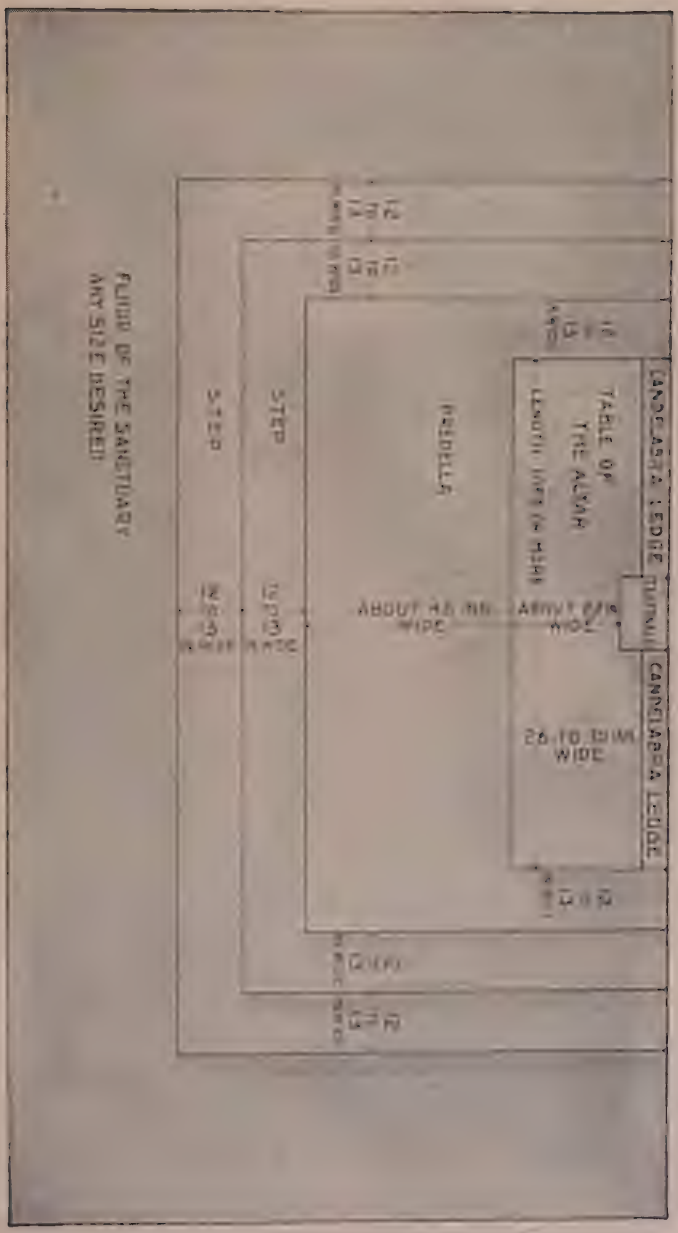
[1] *Instructions*, Chap. xi, § 2.

[2] The S. R. C., Feb. 16, 1906, declared that for the *valid* consecration of an altar it suffices to have inclosed in the *sepulchrum* relics of *one* martyr.


TABERNACLE
CANDELABRA LEDGE
TABLE OF THE ALTAR
FROM PREDELLA TO TABLE OF THE ALTAR 39 TO 40 IN. HIGH
PREDELLA
HEIGHT OF STEP ABOUT 6 INS.
HEIGHT OF STEP ABOUT 6 INS.
HEIGHT OF STEP ABOUT 6 INS.
FRONT ELEVATION


FLOOR OF THE SANCTUARY
ANY SIZE DESIRED
STEP
STEP
PREDELLA
TABLE OF
THE ALTAR
CANDELABRA LEDGE
CANDELABRA LEDGE
ABOUT 4.5 INS.
WIDE
ABOUT 2.5 INS.
WIDE
26 TO 30 INS.
WIDE

GROUND PLAN

of saints' bodies, not simply of their garments or of other objects which they may have used or touched; the relics must, moreover, be authenticated. They are placed in a case of lead, silver or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment, on which is written an attest of the consecration. This parchment is sometimes inclosed in a crystal vessel or small vial to prevent its decomposition. The size of the *sepulchrum* varies to suit the size of the reliquary. It must be hewn in the natural stone of the altar. Hence, if the altar be not a single block, a block of natural stone is inserted for this purpose in the support, unless the *sepulchrum* is hewn in the table. The *sepulchrum* may not be constructed of the bricks which fill up the spaces between the supports.

The location of the *sepulchrum* is either

1° At the back of the altar, if its base be a solid mass, midway between its table and foot (Fig. 6);

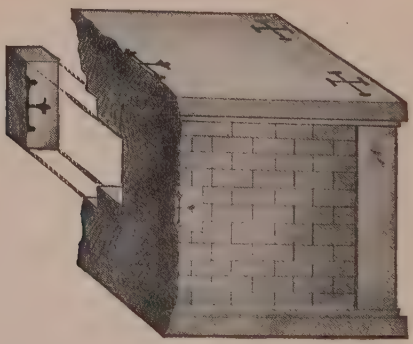


Fig. 6.

2° At the front of the altar, if its base be a solid mass, midway between its table and foot (Fig. 7);

3° In the table at its centre, somewhat toward the front edge, if its base be solid or hollow (Fig. 8); or

4° In the centre on the top of the base or support, if it be solid (Fig. 9).

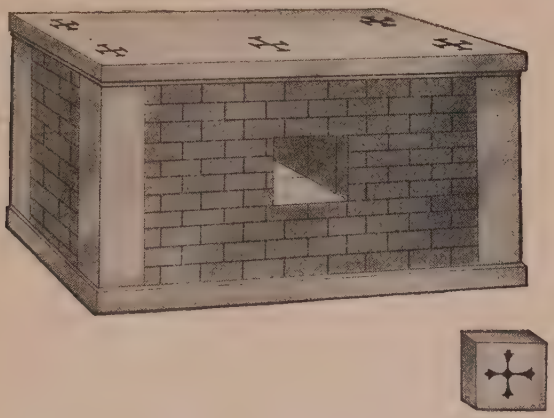


Fig. 7.

If locations 1°, 2°, 3° are selected, a slab or cover of stone, to fit exactly upon the opening, and for this

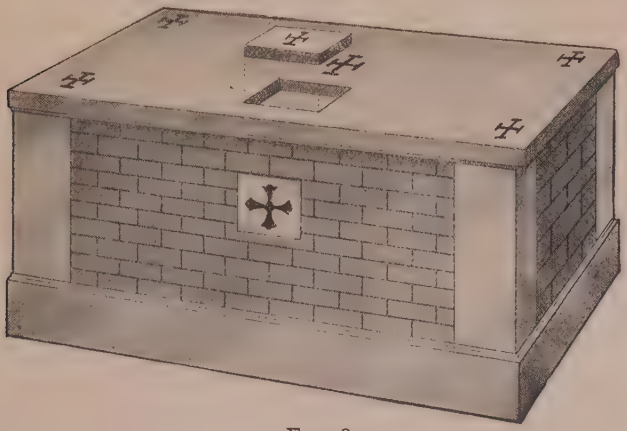


Fig. 8.

reason somewhat beveled at the corners, must be provided. The cover should have a cross engraved on the upper and lower sides. If location 4° is selected, the table

itself serves as the cover. The last-mentioned location is not so convenient, since it renders the ceremonies of the consecration somewhat difficult, and, owing to the weight of the table-stone, would require the assistance of several workmen to lift it and put it in its place during the ceremony. Location 3° is the most convenient.

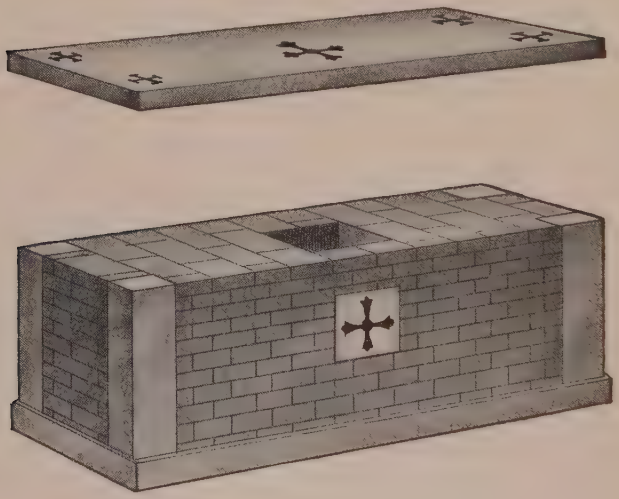


Fig. 9.

(*e*) During the consecration of the altar, the consecrator anoints with Holy Chrism in form of a cross the front support. For this purpose either a cross is painted or engraved on it, or a cross of metal is attached to it. If the cross be of metal, it is removed during the consecration, or the bishop anoints the altar above the cross (see Figs. 1, 4, and 5). If a column supports the table in front at the centre, the unction is made on the front of the column's cap, where the cross is inscribed (Fig. 3). If this centre column is wanting, the unction is made on the anterior part of the table, where the cross is inscribed (Fig. 2).

Section II. Preparations.

A. ATTESTATION.

9. The following attestation, which is to be placed in the case containing the relics, is written or printed on a small piece of parchment:

MCM., *etc.*, die . . . N . . .[1] mensis . . . N . . .[2] Ego . . . N . . .[3] Episcopus (*Archiepiscopus*) . . . N . . .[4] consecravi Ecclesiam et altare hoc, in honorem Sancti . . . N . . . (*Sanctorum* . N . et . N.)[5] et Reliquias Sanctorum Martyrum . . N . . et . . N . . .[6] in eo inclusi, et singulis Christi fidelibus hodie unum annum, et in die anniversario consecrationis hujusmodi ipsam visitantibus quadraginta[7] dies de vera Indulgentia, in forma Ecclesiæ consueta concessi.[8]

P.A.—*An attestation must be prepared for each altar.*

B. CHARTS.

10. The Rubrics prescribe that at times during the function the subdeacon should hold before the bishop charts containing certain formulas to be used. Usually

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[1] Date, e.g., *decimo nono.*

[2] Name of month, e.g., *Aprilis.*

[3] Consecrator's Christian name, e.g., *Ioannes.*

[4] Name of diocese or archdiocese.

[5] Name of saint (*saints*) in whose honor the altar is to be consecrated. If the church and altar have different Titulars, after *consecravi Ecclesiam* insert *hanc in honorem Sancti . . . N . . .* and then continue, *et altare hoc in honorem Sancti . . . N . . .*

[6] Names of the martyrs whose relics are to be inclosed in the altar.

[7] Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese; archbishops of 100 days and bishops of 50 days in their diocese.—S. C. Indulg., Aug. 28, 1903.

[8] Only the Ordinary can grant an Indulgence. If another bishop consecrates a church or an altar, "*Indulgentiam solitam ex delegatione seu commissione concedit.*"—De Herdt, *Praxis Pontificalis*, Vol. III, n. 371.

the consecrator brings these charts with him, but it will be well to be prepared for any emergency. They may be typewritten on paper, and then pasted on stiff cardboards. They should be numbered according to the order in which they are used during the function. Each should be written on a separate card. The *Pontificale Romanum* or this Manual may serve the purpose.

CHART I.

(*See No.* 55.)

After the chanters of the Litany have sung *Ut omnibus fidelibus defunctis*, etc., the bishop, deacon and subdeacon rise. The bishop having received the crosier recites the following petitions in the tone used by the chanters:

V. Ut locum istum visitáre dignéris.
R. Te rogámus, audi nos.
V. Ut in eo Angelórum custódiam deputáre dignéris.
R. Te rogámus, audi nos.

The bishop then raises his right hand and blesses the altar and church conjointly, by making the sign of the cross towards the altar as often as it is indicated in the following petitions:

V. Ut Ecclésiam, et altáre hoc (*altária hæc*), **ad honórem tuum, et nomen sancti . . . N . . .** (*sanctórum N. N.*) **consecránda bene✠dícere dignéris.**
R. Te rogámus, audi nos.
V. Ut Ecclésiam, et altáre hoc (*altária hæc*), **ad honórem tuum, et nomen sancti . . . N . . .** (*sanctórum N. N.*) **consecránda bene✠dícere et sancti✠ficáre dignéris.**
R. Te rogámus, audi nos.
V. Ut Ecclésiam, et altáre hoc (*altária hæc*), **ad honórem tuum, et nomen sancti . . . N . . .** (*sanctórum N. N.*) **consecránda bene✠dicere, sancti✠ficáre, et conse✠cráre dignéris.**
R. Te rogámus, audi nos.

N.B.—Where N. (or N. N.) appears, the name (*names*) of the saint (*saints*) who is Titular of the church and altar is inserted. If several altars are being consecrated, at N. N. the names of the titulars of all the altars are inserted. If the church and the altar have different Titulars, the beginning of the last three petitions must be changed in this manner:

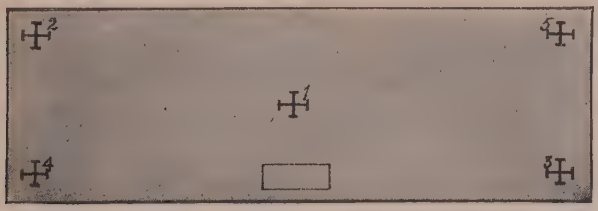
Ut Ecclésiam hanc ad honórem tuum et nomen sancti N. (*sanctórum N. N.*), **et altáre hoc** (*altária hæc*), **ad honórem tuum et nomen sancti N.** (*sanctórum N. N.*) **consecránda, etc.**

CHART II.

(*See No.* **67.**)

As soon as the bishop has intoned the antiphon *Introibo*, he dips his thumb into the blessed water and traces the sign of the cross on the table at the places and in the order indicated below, saying each time:

Sancti✠ficétur hoc altáre, in honórem Dei omnipoténtis, et gloriósæ Vírginis Mariæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (*Sanctórum N. N.*).[1] **In nómine Pa✠tris, et Fí✠lii, et Spiritus ✠ sancti. Pax tibi.**



P.A.—*This ceremony is performed at each altar.*

[1] Here insert the name of the Titular of the *altar*.

CHART III.

(*See No.* **93.**)

After the prayer *Deus qui in omni loco* the bishop, having dipped his right thumb in the Holy Chrism, anoints each of the four corners of the *sepulchrum* on the inside, reciting whilst anointing each corner the following formula:

Conse✠crétur, et sancti✠ficétur hoc sepúlchrum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax huic domui.

P.A.—*This ceremony is performed at each altar.*

(*See No.* **95.**)

Having incensed the relics, he anoints *once* on the nether side the small slab which is to cover the sepulchre, saying:

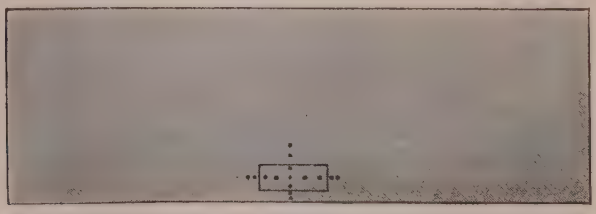
Conse✠crétur, et sancti✠ficétur hæc tábula (*vel* **hic lapis**) **per istam unctiónem, et Dei benedíctionem. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**

P.A.—*This ceremony is performed at each altar.*

(*See No.* **97.**)

When the slab has been placed over the sepulchre and fastened with cement, the bishop dips his thumb into the Holy Chrism and anoints *once* the upper side of the slab and the altar, saying:

Signé✠tur, et sancti✠ficétur hoc altáre. In nómine Pa✠tris et Fí✠lii, et Spiritus ✠ sancti. Pax tibi.



P.A.—*This ceremony is performed at each altar.*

CHART IV.

(*See No.* 105.)

1° As soon as the bishop has intoned the antiphon *Erexit Jacob*, he makes with his thumb, dipped in the Oil of Catechumens, the sign of the cross on the table at the places and in the order indicated below, saying each time:

Sancti✠ficetur, et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N. N.*).[1] **Pax tibi.**

P.A.—*This ceremony is performed at each altar.*

2° The same formula is used when the bishop anoints the altar in the same manner a second time with the Oil of Catechumens after the intonation of the antiphon *Mane surgens Jacob* (see No. 108).

P.A.—*This ceremony is performed at each altar.*

3° The same formula is used when the bishop anoints the altar in the same manner with Holy Chrism after the intonation of the antiphon *Unxit te Deus* (see No. 111).

P.A.—*This ceremony is performed at each altar.*

[1] Here insert the name of the Titular of the *altar*.

CHART V.

(*See No.* 119.)

When anointing each cross on the walls of the church, the bishop uses the following formula:

Sancti✠ficétur, et conse✠crétur hoc templum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N. N.*).[1] **Pax tibi.**

C. ARTICLES TO BE PREPARED.

§ 1. *In the Place where the Holy Relics are Kept over Night.*

11. (*a*) This place, which should be near the church that is to be consecrated, may be

1° A church or an oratory;

2° An adjacent room or sacristy; or

3° A tent erected for that purpose near the main entrance. It should be neatly adorned and ornamented. In it there should be an altar (or a large table) covered with a white cloth.

(*b*) On this altar is prepared a little urn or tabernacle, ornamented with silk material of red color, in which the case containing the relics will be placed. If there is no urn or tabernacle, a silver salver covered with a small red cloth is prepared.

(*c*) Near the altar a bier for carrying the relics to the church on the following morning.

(*d*) On a table covered with a white cloth the following articles:

1° A red stole for the use of the bishop;

2° The case for the relics[2] (*one for each altar*);

---

[1] Here insert the name of the Titular of the *church*.

[2] See above, No. 8, *d*.

3° The attestation of the consecration[1] (*one for each altar*);

4° Three grains of incense (*three grains for each altar*);

5° A piece of red silk ribbon, about one-half yard long, to be tied around the case after the relics have been put into it (*ribbon for each case*);

6° A pair of scissors;

7° A piece of sealing-wax;

8° The consecrator's signet;

9° A silver salver on which the relics are placed.

NOTE.—The consecrator usually brings the holy relics with him.[2] Each relic is put in a separate paper, on which is written the name of the saint whose relic it contains.

(*e*) On another table, covered with a white cloth, the following articles are prepared:

1° *Pontificale Romanum* (*Pars II*)[3] or this Manual;

2° Hand-candlestick with candle;

3° Amice, alb, cincture, white stole and cope, morse,[4] mitre (*auriphrygiata*) for the bishop;

4° White silk humeral veil for the mitre-bearer;

5° Ewer, basin and two large towels;

6° Six or eight large candles or torches to be carried at the sides of the bier during the procession;

7° Two or four amices, albs, cinctures and red chasubles for the priests who carry the bier,[5] if the Consecrator does not carry the relics.

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[1] See above, No. 9.

[2] The holy relics may be procured from the Ordinary beforehand and be prepared on the table.

[3] If *several* altars are to be consecrated, *Pars III*, *Supplementum ad Appendicem*.

[4] Large clasp used for fastening the cope. It is used in the Ordinary only. S. R. C., Sept. 15, 1753, n. 2425 ad IX.

[5] They may use surplices only, but the S. R. C., Aug. 7, 1875, n. 3364 ad V, says: "*Decet ut ex usu passim recepto sacerdotes in casu sint sacris vestibus induti.*"

(*f*) Crosier.

(*g*) Lectern, on which a large Pontifical (*Pars II*)[1] is placed for the use of the chanters.[2]

(*h*) A faldstool with white ornaments, or an ordinary chair.

(*i*) At the foot of the altar or table on which the relics are placed a cushion for the use of the bishop.

(*j*) Stools or chairs for the deacon and subdeacon.

(*k*) Two candlesticks with candles, one on each side of the urn or tabernacle, which should burn during the night.

(*l*) Chairs or benches for the clergy who are to recite Matins and Lauds prescribed by the *Pontificale Romanum*.

§ 2. *Outside the Main Door of the Church.*

12. (*a*) A faldstool with white ornaments, or an ordinary chair and a cushion placed on a piece of carpet.

(*b*) Lectern, on which is placed the Pontifical (*Pars II*)[3] for the use of the chanters.[4]

(*c*) At the right side of the door a large table covered with a white cloth on which the following articles are prepared:

1° A large vessel containing water to be blessed;

2° A little dish with salt;

3° An ordinary empty holy-water vase with a sprinkle "*ex hyssopo*";[5]

---

[1] If *several* altars are to be consecrated, *Pars III*, *Supplementum ad Appendicem*.

[2] This may be dispensed with if the chanters are supplied with copies of the smaller edition of the Pontifical or of this Manual.

[3] If *several* altars are to be consecrated, *Pars III*, *Supplementum ad Appendicem*.

[4] This lectern may be dispensed with if the chanters carry in their hands copies of the smaller edition of the *Pontificale Romanum* or of this Manual.

[5] S. R. C., Aug. 7, 1875, n. 3364 ad IV. It may be made of other herbs.—De Herdt, *Praxis Pontificalis*, Vol. III, n. 373, II, 3°.

4° A pitcher or ladle for conveying the holy water from the large vessel to the ordinary vase;

5° A large towel for the use of the bishop;

6° Four candlesticks with candles which are to be lighted at the proper time during the function.

§ 3. *Inside the Church.*

13. (*a*) The church should be unfurnished; the altars bare; the holy-water stoups at the entrance of the church empty.

(*b*) On the pavement of the church two parallel lines are marked with chalk extending from the left corner of the front of the church to the epistle corner of the church near the communion-rail, and two others extending from the right corner of the front of the church to the gospel corner of the church near the communion-rail. The parallel lines should be about 9 in. apart. Instead of these lines 48 chalk-marks about 8 in. square may be made on the floor, i.e., 24 from the left of the entrance to the epistle corner of the church, and 24 in the other direction, corresponding to the number of the letters of the Greek and Latin alphabets.[1]

(*c*) In the middle of the church a faldstool (or ordinary chair) and a cushion on a piece of carpet.

(*d*) In some convenient place a lectern, on which is placed a Pontifical (*Pars II*)[2] for the chanters.[3]

(*e*) A candle-lighter with wax taper, and matches.

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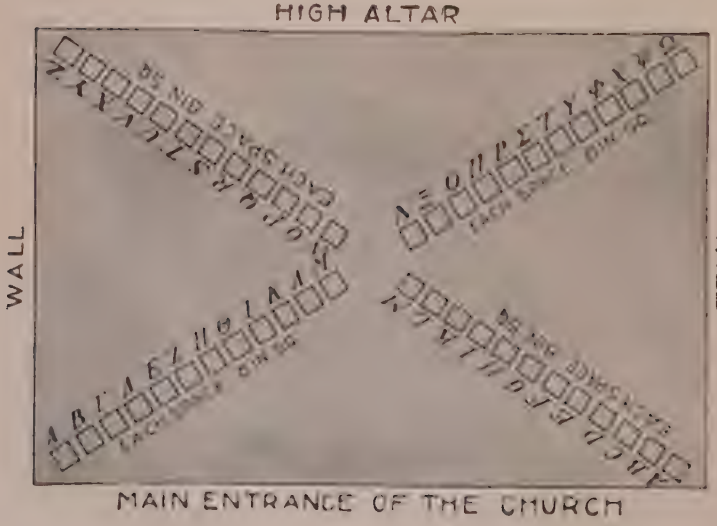
[1] It would facilitate the work of the consecrator if the forms of the letters of both alphabets were drawn with chalk outside the parallel lines or marks as indicated in the cut, page 22.

[2] If *several* altars are to be consecrated, *Pars III*, *Supplementum ad Appendicem*.

[3] They may use copies of the smaller edition of the Pontifical or this Manual, in which case the lectern is dispensed with.

HIGH ALTAR
WALL
WALL
ASHES
9 IN. WIDE
MAIN ENTRANCE OF THE CHURCH

OR


HIGH ALTAR
WALL
WALL
MAIN ENTRANCE OF THE CHURCH

§ 4. *Near the Altar which is to be Consecrated.*

14. (*a*) On a table covered with a white cloth the following articles:

1° A large vessel containing water to be blessed;

2° Empty ordinary holy-water vase and a sprinkle "*ex hyssopo*" or of other herbs;

3° A small dish with salt;

4° Small vessel containing finely sifted ashes;

5° A cruet of wine on a plate;

6° A pitcher or ladle for conveying the blessed water from the large vessel to the ordinary holy-water vase.

(*b*) On the credence, covered with a white cloth, the following articles:

1° Two small oil stocks, filled with absorbent cotton, one containing Oil of Catechumens, the other Holy Chrism;

2° A cruet filled with Oil of Catechumens and a cruet filled with Holy Chrism on a salver;

3° A censer[1] and a boat filled with incense;

4° A quantity of pulverized incense to refill the boat;

5° A little basin containing a small quantity of cement;

6° A small trowel;

7° Ewer, containing water, basin, towels and slices of bread and lemon on a plate for washing the bishop's hands;

8° Twenty-five large grains of incense on a plate (*for each altar*);

9° Five small crosses made of wax tapers (*about* 6 *in. long*), the four ends of which should be carbonized, so that they can easily be lighted (*for each altar*).[2]

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[1] If possible, two censers should be on hand for any emergency.

[2] Towards the end of the consecration the consecrator places five grains of incense (see above, 8°) in the middle of the altar and at its four corners, and over these grains of incense he puts one of the wax crosses (see above, 9°). Martinucci, Lib. VII,

(*c*) Near the communion-rail on the gospel side there should be a table covered with a white cloth for the bier on which the relics are carried. On this table there should be four candlesticks, each holding a wax candle.

NOTE.—If *several* altars are to be consecrated, this table is placed inside or outside the sanctuary in such a position that from it all the altars that are to be consecrated may be seen.

(*d*) Behind the altar:

1° A brazier with live coals and tongs;

2° A large porcelain or metal vessel for receiving the soiled sponges, towels, absorbent cotton, etc.;

3° A platform sufficiently large for the bishop and his ministers, to be used when the bishop anoints the walls of the church;[1]

4° Candle-lighters and extinguishers supplied with tapers and matches.

NOTE.—If *several* altars are to be consecrated, the articles enumerated above, § 4, (*a*), (*b*), (*c*), and (*d*), are prepared near the *first* altar to be consecrated.

§ 5. *Near each Altar, if Several are to be Consecrated.*

1° Two large sponges and two rough towels for wiping the altar; 2° Several small wooden spatulas for scraping away the burnt wax and incense; 3° A porcelain or metal

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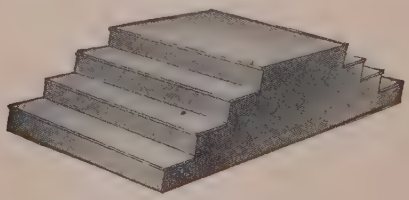
cap. XVI, n. 112, foot-note, says that these grains may be fastened to the wax crosses before the function (see below, No. 125). If they are prepared in this manner, the taper crosses for *all* the altars must be placed on this table for the blessing of the incense.



vessel for collecting the abrasions; 4° The small slab which is to cover the sepulchre; 5° A quantity of absorbent cotton; 6° A wax taper and matches; 7° Five wax-taper crosses.

NOTE.—Near the entrance of the church should be placed a large vessel containing finely sifted ashes and a small fire-shovel for spreading the ashes.

§ 6. *In the Sacristy.*

15. (*a*) All the vestments necessary for the Mass [1] to be celebrated after the consecration; chalice and its appurtenances;

(*b*) Amice, alb, cincture, white stole and small Pontifical (*Pars II*) [2] or this Manual for the deacon who will act as *guard* of the church;

(*c*) Two amices, albs, and cinctures for the assistant deacon and subdeacon and a white stole for the deacon; [3]

(*d*) Surplices for the altar-boys, clerics, chanters and assisting and visiting clergy;

(*e*) Copies of the small Pontifical (*Pars II*) [4] or of this Manual for the use of the chanters, unless large Pontificals are placed on lecterns from which all can sing.

(*f*) Ornaments of the altar: 1° Crucifix; 2° candelabra; 3° altar-cards; 4° little altar-bell; 5° missal and stand; 6° cruets containing wine and water; 7° basin and finger towel; 8° reliquaries; 9° statues; 10° ablution cup; 11° key of tabernacle, if the Blessed Sacrament is to be pre-

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[1] It may be a *high* or *low* Mass celebrated by a bishop, or a *solemn high* Mass celebrated by a priest.

[2] If *several* altars are to be consecrated, *Pars III, Supplementum ad Appendicem.*

[3] They do not use the tunic and dalmatic.—S. R. C., May 17, 1890, n. 3729 ad III.

[4] If *several* altars are to be consecrated, *Pars III, Supplementum ad Appendicem.*

served; 12° flowers; 13° carpets; 14° cerecloth; 15° three altar-cloths.[1]

NOTE.—If the bishop celebrates a *low* Mass the following articles are prepared in addition: 1° Pontifical Canon, instead of the altar-cards (see above, 3°); 2° card containing the prayers ordered by Leo XIII to be recited after *low* Mass.

(*g*) Processional cross (archiepiscopal cross, if the consecrator is an archbishop) and two candlesticks with candles for the acolytes.

D. MINISTERS NECESSARY FOR THE FUNCTION.

16. (*a*) Two deacons and one subdeacon

(*b*) Priest for reading the Decrees of the Council of Trent; [2]

(*c*) Two masters of ceremonies;

(*d*) Cross-bearer;

(*e*) Two acolytes;

(*f*) Six altar-boys or clerics to act as censer, book, candle, mitre, crosier, and holy-water bearers;

(*g*) Chanters, eight, if possible;

(*h*) Two altar-boys or clerics for washing the bishop's hands at various times;

(*i*) Priest for incensing the altar; [3]

(*k*) Six or eight priests, clerics or altar-boys for carrying torches during the procession with the holy relics; to these the numberless little actions during the function may be allotted;

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[1] If vestments and chalice and altar appurtenances in large quantities are to be blessed by the Consecra or, they may be put on a table placed near the communion-rail on the epistle side (see No. 136).

[2] The reading of the Decrees may be omitted (see No. 86, foot. note).

[3] If convenient, two priests should be selected for this purpose, so that one can relieve the other when necessary.

(*l*) Four priests to carry the bier on which is placed the urn containing the holy relics;

(*m*) A mason to adjust and cement the slab (*slabs*) which covers the sepulchre;

(*n*) Laymen for moving the platform when the bishop anoints the crosses on the walls of the church (see No. **14**, *d*, 3°, and No. **119**).

Section III. Function.

NOTE.—The ceremonies to be observed at the consecration of *one* altar or *several* altars are with few exceptions the same. To avoid useless repetitions, which would needlessly increase the bulk of this Manual, we have combined them in one chapter. Where the ceremonies of the consecration of *several* altars differ from those of the consecration of *one* altar, we have inserted the former in Italics under the letters P.A. (*Plura altaria*), and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

A. EXPOSITION OF THE HOLY RELICS.

17. This function takes place on the evening preceding the day of the consecration of the church. Before the bishop arrives the candles on the altar or table in the oratory in which the relics are kept during the night are lighted, and the place is illuminated for the convenience of those who are to recite the office.

18. The assisting clergy don their surplices and, preceded by an acolyte carrying the holy-water vase and sprinkle, go to the entrance of the oratory to receive the bishop, who, if he is the Ordinary, wears over the rochet the mozzetta, otherwise the mantelletta. As soon as the bishop arrives at the door he doffs his biretta, receives the sprinkle from the rector of the church, and, having sprinkled

himself, he sprinkles the clergy [1] and restores the sprinkle to the rector. The rector gives the sprinkle to the acolyte, who carries it and the holy-water vase to the sacristy.

19. If there is an altar in the place, the bishop goes to it, kneels on a cushion which is placed on the lowest step, prays a short time, rises, and goes to the large table.[2] Here he puts a red stole over his mozzetta or mantelletta, reverently places the relics, observing the order of dignity, i.e., apostles, martyrs, confessors, etc., into the reliquary, together with three grains of incense and the attest of the consecration. Having put the lid on the reliquary, he, or another ecclesiastic in his name, folds around the closed reliquary a red silk ribbon in such a manner that, after passing over the top, bottom, and four sides, its ends meet on the top of the reliquary, where they are tied. A small amount of sealing-wax is then dropped over the knot on the top of the reliquary and is sealed with the Consecrator's signet.

P.A.—*In this manner all the reliquaries are prepared.*

20. The bishop carries in both hands the reliquary (*reliquaries*) to the urn, places it in the urn, locks the latter and takes off the stole. He then kneels on a cushion a short time in prayer before the relics, rises, and, accompanied by the clergy to the door, returns to his abode.[3]

21. As soon as the bishop has left, the clergy return to the relics and recite Matins and Lauds *De communi plurimorum martyrum*. The lessons of the *first* nocturn are *Fratres, debitores*, etc.; of the *second* nocturn *Quotiescumque, fratres*, etc.; of the *third* nocturn *Dominus ac redemptor.* The prayer is *Deus, qui nos conspicis*, without mentioning the name of the martyrs, found in the Breviary on

[1] If he be not the Ordinary, he does not sprinkle the clergy.

[2] If there is no altar, he proceeds straightway from the door to the table.

[3] The bishop may remain and recite the office with the clergy.

October 14.[1] It is a votive office,[2] and therefore no commemorations are made.[3]

22. During the night two candles should be kept burning before the relics. It is not necessary to repeat Matins and Lauds, so that the watch be kept throughout the night,[4] although Martinucci[5] says that in Rome two, four or six lay persons continue the watch until the holy relics are carried to the church on the following morning.

B. CONSECRATION OF THE CHURCH.

§ 1. *Notes.*

23. I. The Consecrator may recite or sing the Orations; for the Rubrics use the generic terms *dicit, dicens;*[6] if he sings them he uses the *tonus ferialis.* The same rule applies to the Preface.

II. The antiphons, responsories, psalms,[7] and Litany ought to be sung, for the Rubrics say *cantat, cantant, schola seu ministris prosequentibus*, unless *ob defectum cantorum* it is impossible to do so. In the latter case they should be recited *recto tono*, slowly and distinctly.

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[1] If the relics are of martyrs who have a proper office in the Breviary, e.g., SS. Vincent and Anastasius, SS. Fabian and Sebastian, etc., the proper office of these martyrs may be recited.—Martinucci, Lib. VII, cap. XVI, n. 41, foot-note.

[2] Martinucci, l. c.; Van der Stappen, Vol. III, n. 31, says that the rite is *duplex.*

[3] The office *Dedicationis Ecclesiæ* cannot be recited on this occasion.—S. R. C., Dec. 7, 1844, n. 2868. Neither does the recitation of the office *Sanctorum Martyrum* on this occasion dispense from the recitation of the current office. The axiom "*Officium pro officio valet*" cannot here be applied.—S. R. C, Sept. 16, 1881, n. 3532 ad II

[4] S. R. C., Feb. 22, 1888, n. 3686 ad III.

[5] Lib. VII, cap. XVI, n. 13, foot-note.

[6] Martinucci, h.l., says *cantat.*

[7] Except the seven Penitential Psalms at the beginning of the function, which are recited *recto tono.*

III. To avoid repetitions let the following be noted:

(*a*) As far as possible the cross-bearer and acolytes should stand opposite to the Consecrator, except when they lead the procession and when the Consecrator is engaged at the altar; in the latter case they stand *in plano* on the gospel side; they always accompany the Consecrator when moving from one altar to another;

(*b*) The book and candle bearers usually stand at the left of the Consecrator, when the latter recites from the Pontifical. The candle-bearer should stand at the right of the book-bearer. When moving from place to place they walk behind the mitre and crosier bearers;

(*c*) The mitre and crosier bearers always stand or move behind the Consecrator; the crosier-bearer always hands the crosier to the bishop and receives it from him with the usual kisses;

(*d*) The deacon always removes and replaces the Consecrator's mitre. He also hands to the Consecrator and receives from him, with the usual kisses, all the necessary articles, except the crosier.

§ 2. *From the Beginning to the Blessing of the Water.*

24. This function, on account of the length of time which the ceremonies consume, ought to be begun at an early hour. All who are to take part in it go to the sacristy or church. The clergy, chanters and other assistants put on their surplices. The officiating subdeacon and deacon put on the amice, alb and cincture, and the deacon dons the white stole *more diaconali*. The deacon who is to act as *guard* in the church vests in the same manner as the officiating deacon.

25. The laity are not admitted into the church, and all the doors except the main portal are closed and locked. The officiating deacon and subdeacon, holding their

birettas in their hands, take their place at the sides of the faldstool, which stands in the middle of the church, facing the main portal; the deacon on the right, the subdeacon at the left of the faldstool. The cross-bearer and acolytes stand, facing the door, near the officiating deacon. The assisting clergy in surplice, and the deacon who is to act as *guard of the church*, go to the main entrance to receive the bishop,[1] who, without taking holy water or sprinkling those present, is led to the faldstool in the middle of the church. The bishop sits down and orders the twelve candles near the twelve crosses on the walls to be lighted. The clergy arrange themselves in rows behind and on the sides of the faldstool.

26. As soon as the candles have been lighted, the clergy and bishop go to the place where the relics were kept overnight in the following order:

1° Cross-bearer and acolytes;

2° Chanters[2] and clergy, two by two;

3° Bishop between the officiating deacon and subdeacon;

4° Bishop's attendants. As soon as the procession has left the church, the main portal is locked, and only the deacon (*guard*) should remain in the church.

27. Having arrived at the place where the relics are kept, the cross-bearer and acolytes stand at the left (gospel) side of the altar or table on which the relics are kept, facing the right (epistle) side; the clerics and priests in rows at the front of the altar; the chanters at the lectern. The bishop, deacon and subdeacon go to the altar or table and kneel (the bishop on a cushion) before the relics a short time in prayer. All the others, except the cross-bearer and acolytes, kneel at the same time.

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[1] If he is the Ordinary, he wears the *mozzetta* or the *cappa magna* over his rochet, otherwise the *mantelletta*.

[2] If the chanters are not vested in cassock and surplice they precede the cross-bearer.

28. At a signal given by the master of ceremonies all rise and the bishop goes to the faldstool and sits down, facing the door of the chapel or church. The deacon stands at the right of the bishop and the subdeacon at his left. As soon as the bishop is seated the second master of ceremonies distributes the bishop's vestments to clerics appointed for this purpose, who carry the vestments to the faldstool and remain standing at a short distance from it, until they are wanted. In the meantime the book and candle bearers take the Pontifical and candlestick and stand at the bishop's left, and one cleric takes the ewer and basin and another the towel and stand near the bishop.

29. When the signal is given by the master of ceremonies the bishop doffs his biretta, rises, turns towards the relics and in a *loud* tone, *without chant*, reads from the Pontifical the antiphon *Ne reminiscaris* to the end, after which the chanters and clergy slowly recite, *without chant*, the seven Penitential Psalms.

Ant. **Ne reminiscáris Dómine delícta nostra, vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris, Dómine Deus noster.**

Psalmus 6.

Dómine, ne in furóre tuo árguas me: * neque in ira tua corrípias me.

Miserére mei Dómine, quóniam infírmus sum: * sana me Dómine quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu Dómine úsquequo?

Convértere Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per síngulas noctes lectum meum: * lácrimis meis stratum meum rigábo.

Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.

Discédite a me omnes qui operámini iniquitátem: * quóniam exaudívit Dóminus vocem fletus mei.

Exaudívit Dóminus deprecatiónem meam: * Dóminus oratiónem meam suscépit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei: * convertántur, et erubéscant valde velóciter.

Glória Patri. Sicut erat, etc.

Psalmus 31.

Beáti, quorum remíssae sunt iniquitátes: * et quorum tecta sunt peccáta.

Beátus vir, cui non imputávit Dóminus peccátum, * nec est in spíritu ejus dolus.

Quóniam tácui, inveteravérunt ossa mea, * dum clamárem tota die.

Quóniam die ac nocte graváta est super me manus tua: * convérsus sum in ærúmna mea, dum confígitur spina.

Delíctum meum cógnitum tibi feci: * et injustítiam meam non abscóndi.

Dixi: Confitébor advérsum me injustítiam meam Domino: * et tu remisísti impietátem peccáti mei.

Pro hac orábit ad te omnis sanctus, * in témpore opportúno.

Verúmtamen in dilúvio aquárum multárum, * ad eum non approximábunt.

Tu es refúgium meum a tribulatióne, quæ circúmdedit me: * exsultátio mea, érue me a circumdántibus me.

Intelléctum tibi dabo, et ínstruam te in via hac, qua gradiéris: * firmábo super te óculos meos.

Nolíte fíeri sicut equus et mulus; * quibus non est intelléctus.

In camo et freno maxíllas eórum constrínge, * qui non appróximant ad te.

Multa flagélla peccatóris, * sperántem autem in Dómino misericórdia circúmdabit.

Lætámini in Dómino et exsultáte justi: * et gloriámini omnes recti corde.

Glória Patri. Sicut erat, etc.

Psalmus 37.

Dómine, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttæ tuæ infixæ sunt mihi: * et confirmásti super me manum tuam:

Non est sánitas in carne mea a fácie iræ tuæ: * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meæ supergréssæ sunt caput meum: * et sicut onus grave gravátæ sunt super me.

Putruérunt, et corrúptæ sunt cicatríces meæ: * a fácie insipiéntiæ meæ,

Miser factus sum, et curvátus sum usque in finem: * tota die contristátus ingrediébar.

Quóniam lumbi mei impléti sunt illusiónibus: * et non est sánitas in carne mea.

Afflíctus sum, et humiliátus sum nimis: * rugiébam a gémitu cordis mei.

Dómine, ante te omne desidérium meum: * et gémitus meus a te non est abscónditus.

Cor meum conturbátum est, derelíquit me virtus mea: * et lumen oculórum meórum, et ipsum non est mecum.

Amíci mei, et próximi mei * advérsum me appropinquavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt: * et vim faciébant qui quærébant ánimam meam.

Et qui inquirébant mala mihi, locúti sunt vanitátes: * et dolos tota die meditabántur.

Ego autem tanquam surdus non audiébam: * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens: * et non habens in ore suo redargutiónes.

Quóniam in te Dómine sperávi: * tu exáudies me Dómine Deus meus.

Quia dixi: Nequándo supergáudeant mihi inimíci mei: * et dum commovéntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla parátus sum: * et dolor meus in conspéctu meo semper.

Quóniam iniquitátem meam annuntiábo: * et cogitábo pro peccáto meo.

Inimíci autem mei vivunt,

et confirmáti sunt super me: * et multiplicáti sunt qui odérunt me iníque.

Qui retríbuunt mala pro bonis, detrahébant mihi: * quóniam sequébar bonitátem.

Ne derelínquas me Dómine Deus meus: * ne discésseris a me.

Inténde in adjutórium meum: * Dómine Deus salútis meæ.

Glória Patri. Sicut erat, etc.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui * et spíritu principáli confírma me.

Docébo iníquos vias tuas * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sa-

crifícium, dedíssem útique: holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocásta; * tunc impónent super altáre tuum vítulos.

Glória Patri. Sicut erat, etc.

Psalmus CI.

Dómine exáudi oratiónem meam: * et clamor meus ad te véniat.

Non avértas fáciem tuam a me: * in quacúmque die tríbulor, inclína ad me aurem tuam.

In quacúmque die invocávero te: * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium aruérunt.

Percússus sum ut fœnum, et áruit cor meum: * quia oblítus sum comédere panem meum.

A voce gémitus mei: * adhæsit os meum carni meæ.

Símilis factus sum pellicáno solitúdinis: * factus sum sicut nyctícorax in domicílio.

Vigilávi: * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi inimíci mei: * et qui laudábant te, advérsum me jurábant.

Quia cínerem tamquam panem manducábam: * et potum meum cum fletu miscébam.

A fácie iræ et indignatiónis tuæ: quia élevans allisísti me.

Dies mei sicut umbra declinavérunt: * et ego sicut fœnum árui.

Tu autem Dómine in ætérnum pérmanes: * et memoriále tuum in generatiónem et generatiónem.

Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis tuis lápides ejus: * et terræ ejus miserebúntur.

Et timébunt Gentes nomen tuum Dómine: * et omnes reges terræ glóriam tuam.

Quia ædificávit Dóminus Sion: * et vidébitur in gloria sua.

Respéxit in oratiónem humílium: * et non sprevit precem eórum.

Scribántur hæc in generatióne áltera: * et pópulus, qui creábitur, laudábit Dóminum.

Quia prospéxit de excélso sancto suo: * Dóminus de cœlo in terram aspéxit.

Ut audíret gémitus compeditórum: * ut sólveret fílios interemptórum.

Ut annúntient in Sion nomen Dómini: * et laudem ejus in Jerúsalem.

In conveniéndo pópulos in unum: * et reges ut sérviant Dómino.

Respóndit ei in via virtútis suæ: * Paucitátem diérum meórum núntia mihi.

Ne révoces me in dimídio diérum meórum: * in generatiónem et generatiónem anni tui.

Inítio tu Dómine terram fundásti: * et ópera mánuum tuárum sunt cœli.

Ipsi períbunt, tu autem pérmanes: * et omnes sicut vestiméntum veteráscent.

Et sicut opertórium mutábis eos, et mutabúntur: * tu autem idem ipse es, et anni tui non defícient.

Fílii servórum tuórum habitábunt: * et semen eórum in sæculum dirigétur.

Glória Patri. Sicut erat, etc.

Psalmus 129.

De profúndis clamávi ad te Dómine: * Dómine exáudi vocem meam.

Fiant aures tuæ intendéntes * in vocem deprecatiónis meæ.

Si iniquitátes observáveris Dómine: * Dómine quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israël in Dómino.

Quia apud Dóminum misericórdia! * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Glória Patri. Sicut erat, etc.

Psalmus 142.

Dómine exáudi oratiónem meam: áuribus pércipe obsecratiónem meam in veritáte tua: * exáudi me in tua justítia.

Et non intres in judícium cum servo tuo: * quia non justificábitur in conspéctu tuo omnis vivens.

Quia persecútus est inimícus ánimam meam: * humiliávit in terra vitam meam.

Collocávit me in obscúris sicut mórtuos sæculi: * et anxiátus est super me spíritus meus, in me turbátum est cor meum.

Memor fui diérum antiquórum, meditátus sum in ómnibus opéribus tuis: * in factis mánuum tuárum meditábar.

Expándi manus meas ad te: * ánima mea sicut terra sine aqua tibi.

Velóciter exáudi me Dómine: * defécit spíritus meus.

Non avértas fáciem tuam a me: * et símilis ero descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam: * quia in te sperávi.

Notam fac mihi viam in qua ámbulem: * quia ad te levávi ánimam meam.

Eripe me de inimícis meis Dómine, ad te confúgi: * doce me fácere voluntátem tuam, quia Deus meus es tu.

Spíritus tuus bonus dedúcet me in terram rectam: * propter nomen tuum Dómine vivificábis me, in æquitáte tua.

Edúces de tribulatióne ánimam meam: * et in misericórdia tua dispérdes inimícos meos.

Et perdes omnes, qui tríbulant ánimam meam: * quóniam ego servus tuus sum.

Glória Patri. Sicut erat, etc.

Ant. Ne reminiscáris Dómine delícta nostra, vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris, Dómine Deus noster.

30. When the bishop has recited the antiphon *Ne reminiscaris* he takes his seat on the faldstool, and the deacon removes the bishop's pectoral cross and mozzetta,

mantelletta or cappa magna. The bishop then dons the biretta, after which the clerics with the ewer, basin and towel kneel before him,[1] for the washing of his hands.

31. When these two clerics leave, the vesters approach the bishop, who hands his biretta to the deacon and the latter gives it to the master of ceremonies. With the assistance of the deacon and subdeacon the bishop puts on the amice, alb, cincture, pectoral cross, *white* stole and cope, and, if he is the Ordinary, also the morse.[2] The deacon puts the mitre on the bishop and the latter receives the crosier from the crosier-bearer. When the bishop is thus vested he, together with the deacon and subdeacon, sits down, and they read alternately the seven penitential psalms.[3] As soon as the chanters have finished the seventh psalm the bishop alone repeats the antiphon *Ne reminiscaris*.

32. When the penitential psalms are finished all go to the main entrance of the church in the following order:

1° Cross-bearer and acolytes;

2° Chanters, two by two; [4]

3° Clergy, two by two;

4° Bishop between the officiating deacon and subdeacon;

5° Mitre and crosier, book (carrying the *Pontificale Romanum* or this Manual) and candle bearers. Having arrived at the main entrance the cross-bearer and acolytes stand at the right side of the entrance in such a manner that the cross can be seen by the bishop, the chanters stand near the lectern, the clerics and clergy in semicir-

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[1] If the bishop is not the Ordinary they stand.

[2] See above, No. 11, *e*, 3°, foot-note.

[3] The bishop usually reads the first verse of each psalm and recites the verse *Gloria Patri*.

[4] If the chanters are not dressed in cassock and surplice they precede the cross-bearer.

cular rows and the bishop and his assistant in front of the door, facing it.

33. The bishop hands the crosier to the crosier-bearer and the deacon removes the mitre.[1] He then intones the antiphon *Adesto Deus unus* (these three words only) which is sung to the end by the chanters.

Ant. **Adésto Deus unus * omnípotens, Pater, Fílius et Spíritus sanctus.**

After the antiphon has been sung the bishop says the following prayer:

Orémus.

Actiónes nostras, quæsumus Dómine, aspirándo præveni et adjuvándo proséquere, ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.

R. Amen.

At the end of this prayer the bishop receives the mitre and kneels on a cushion placed before the faldstool. All present, except the cross-bearer and acolytes, kneel at their places during the singing of the Litany (see Appendix I, A), which the chanters now begin to sing. All present sing the responses.[2] As soon as the second *Propitius esto* and the response *Exaudi nos Domine* have been sung all rise.

§ 3. *Blessing of the Water.*

34. The bishop receives the crosier and, accompanied by the deacon, subdeacon and book, candle, mitre and crosier bearers, goes to the large table to bless the

[1] During this function the deacon may keep the mitre in his possession, if the prayer or action which the bishop is to perform is short, otherwise he hands it to the mitre-bearer, from whom he receives it again when he is to put it on the bishop.

[2] The invocations of the Litany are not repeated as on Holy Saturday, but the chanters sing each invocation, e.g., *Sancta Maria*, and all the others answer *Ora pro nobis.*

water. He stands in such a position that he faces the cross, held by the cross-bearer, to which he bows during the prayers as often as he says *Oremus* or pronounces the Holy Name.

He first exorcises the salt, saying:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

Exorcízo te, creatúra salis, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te per Eliséum Prophétam in aquam mitti jussit, ut sanarétur sterílitas aquæ; ut efficiáris sal exorcizátum in salútem credéntium; et sis ómnibus suméntibus te sánitas ánimæ et córporis: et effúgiat, atque discédat a loco, in quo aspérsum fúeris, omnis phantásia et nequítia vel versútia diabólicæ fraudis, omnísque spíritus immúndus adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

35. The bishop now gives the crosier to the crosier-bearer and, after the deacon has removed the mitre, with hands joined at his breast, blesses the salt, saying:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Imménsam cleméntiam tuam, omnípotens ætérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene✠dícere et sancti✠ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quidquid ex eo tactum vel respérsum fúerit, cáreat omni immundítia, omníque impugnatióne spirituális nequítiæ. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

36. The deacon now puts the mitre on the bishop, who receives the crosier and then exorcises the water, saying:

Exorcízo te, creatúra aquæ, in nómine Dei Pa✠tris omnipoténtis, et in nómine Jesu Christi Fí✠lii ejus Dómini nostri, et in virtúte sancti ✠ Spíritus, ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas, cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

37. The bishop lays aside the crosier and, after the deacon has removed the mitre, with hands joined on his breast, blesses the water, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui ad salútem humáni géneris máxima quæque Sacraménta in aquárum substántia condidísti, adésto propítius invocatiónibus nostris, et eleménto huic multímodis purificatiónibus præparáto, virtútem tuæ bene✠dictiónis infúnde: ut creatúra tua mystériis tuis sérviens, ad abjiciéndos dæmones, morbósque pelléndos, divínæ grátiæ sumat efféctum: ut quidquid in dómibus, vel in locis fidélium hæc unda respérserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíritus péstilens, non aura corrúmpens, discédant omnes insídiæ laténtis inimíci, et si quid est quod aut incolumitáti habitántium ínvidet aut quiéti, aspersióne hujus aquæ effúgiat; ut salúbritas per invocatiónem sancti tui nóminis expetíta, ab ómnibus sit impugnatiónibus defénsa. Per Dóminum nostrum

Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

38. After this the bishop takes a handful of the blessed salt and drops it three times in the form of a cross into the water, saying:

Commíxtio salis et aquæ páriter fiat: In nómine Pa✠tris et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

39. The deacon hands the towel to the bishop with which the latter wipes his hand, after which the bishop, with hands folded on his breast, recites the following:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, invíctæ virtútis auctor, et insuperábilis impérii rex, ac semper magníficus triumphátor, qui advérsæ dominatiónis vires réprimis, qui inimíci rugiéntis sævítiam súperas, qui hostíles nequítias poténter expúgnas: te, Dómine, treméntes et súpplices deprecámur ac pétimus, ut hanc creatúram salis et aquæ dignánter adspícias, benígnus illústres, pietátis tuæ rore sanctífices; ut ubicúmque fúerit aspérsa, per invocatiónem sancti tui nóminis, omnis infestátio immúndi spíritus abigátur, terrórque venenósi serpéntis procul pellátur, et præséntia sancti Spíritus nobis misericórdiam tuam poscéntibus ubíque adésse dignétur. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

§ 4. *Blessing of the Exterior of the Church.*

40. The bishop resumes the mitre and returns with his assistants to the main entrance where he stands facing the door. At the same time the cleric who has charge

of the holy-water vase transfers with a pitcher or ladle a quantity of the blessed water into the ordinary vase and taking the sprinkle goes to the right of the deacon. The deacon then removes the mitre and hands the sprinkle to the bishop, who intones the antiphon *Asperges me* (these two words only), which is continued by the chanters.

Ant. **Aspérges me, * Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

In the meantime the bishop sprinkles himself, the clergy and the bystanders.

41. The cross-bearer and acolytes go to the right of the bishop, who resumes the mitre. Preceded by the cross-bearer and the acolytes[1] and accompanied by the deacon and subdeacon, the bishop goes around the outside of the church, beginning at his right (epistle) side, and sprinkles in the form of a cross the *upper part of the walls* of the church (and the cemetery if it be adjacent) saying continually:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti,

not adding the word *Amen*. The holy-water bearer walks at the right of the deacon and the people may follow the bishop.[2]

42. When the chanters have finished the antiphon *Asperges me*, they subjoin the following Responsory, which is sung by them whilst the bishop sprinkles the outside of the church:

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[1] The clergy and chanters remain standing at the main entrance of the church.

[2] If it is impossible to go around the church, he sprinkles the wall at his right as far as he can, then, passing by the front of the church, he goes to the place at the other side of the church nearest to the point at which he stopped on the right side and begins to sprinkle the walls from that point until he arrives at the main portal.

Fundáta est domus Dómini super vérticem móntium, et exaltáta est super omnes colles, et vénient ad eam omnes gentes: * Et dicent: Glória tibi, Dómine.

V. Veniéntes autem vénient cum exultatióne, portántes manípulos suos. * Et dicent: Glória tibi, Dómine.

43. Having reached the main entrance, the bishop hands the sprinkle to the deacon, who gives it to the cleric.[1] The bishop's mitre is then removed. The cross-bearer and acolytes stand at the right of the bishop. The chanters cease the chant, and the bishop, facing the door of the church, says:

Orémus.

The deacon adds:

Flectámus génua.

When the deacon says *Flectamus genua*, all, except the bishop, cross-bearer, acolytes and book and candle bearers make a *simple* genuflection. Then the subdeacon subjoins:

Leváte.

All rise when the subdeacon says *Levate*,[2] after which the bishop says the prayer:

Omnípotens sempitérne Deus, qui in omni loco dominatiónis tuæ totus assístis, totus operáris; adésto supplicatiónibus nostris, et hujus domus, cujus es fundátor, esto protéctor; nulla hic nequítia contráriæ potestátis obsístat, sed virtúte Spíritus sancti operánte, fiat hic tibi semper purum servítium, et devóta libértas. Per Christum Dóminum nostrum.

R. Amen.

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[1] The cleric may now refill the vase with holy water. This is to be done as often as necessary during the function.

[2] These ceremonies are observed as often as the invitation, *Oremus*, *Flectamus genua*, and *Levate* precede the prayer.

44. The bishop resumes the mitre and receives the crosier, with the lower end of which he strikes the door *once* and says in a loud tone:

Attóllite portas príncipes vestras, et elevámini portæ æternáles: et introíbit Rex glóriæ.

The deacon (*guard*) on the inside of the church says in a loud tone:

Quis est iste Rex glóriæ?

The bishop answers in the same tone:

Dóminus fortis, et potens: Dóminus potens in prælio.[1]

45. The bishop gives the crosier to the crosier-bearer, receives from the deacon the sprinkle, goes around the church a second time, beginning again at his right side, and sprinkles in the form of a cross the *lower part of the walls* of the church (and of the cemetery if it be adjacent), saying continually:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti,

not adding the word *Amen*. The bishop is accompanied by the same attendants as at the first sprinkling.

As soon as the bishop begins the second sprinkling the chanters begin to sing the following responsory:

Bénedic, Dómine, domum istam, quam ædificávi nómini tuo. Veniéntium in loco isto, * Exáudi preces in excélso sólio glóriæ tuæ.

V. Dómine, si convérsus fúerit pópulus tuus, et égerit pœniténtiam, veniénsque oráverit in loco isto. * Exáudi preces in excélso sólio glóriæ tuæ.

46. When the bishop reaches the main entrance he hands the sprinkle to the deacon, who gives it to the cleric. The bishop's mitre is removed. The cross-

[1] The door may be slightly open, so that the bishop and deacon can hear each other.

bearer and acolytes stand at the bishop's left. The bishop then facing the door says:

Orémus.

The deacon adds:

Flectámus génua.

The subdeacon subjoins:

Leváte.

After which the bishop says:

Omnípotens sempitérne Deus, qui per Fílium tuum, angulárem scílicet lápidem, duos ex divérso veniéntes, ex circumcisióne et præpútio paríetes, duósque greges óvium sub uno eodémque pastóre unísti; da fámulis tuis per hæc nostræ devotiónis offícia indissolúbile vínculum caritátis, ut nulla divisióne méntium, nulláque perversitátis varietáte sequestréntur, quos sub uníus regímine pastóris unus grex cóntinet, uniúsque te custóde ovílis septa conclúdunt. Per eúmdem Christum Dóminum nostrum.
R. Amen.

47. The bishop resumes his mitre and receives the crosier, with the lower end of which he strikes the door *once* and says in a loud tone:

Attóllite portas príncipes vestras, et elevámini portæ æternáles: et introíbit Rex glóriæ.

The deacon (*guard*) on the inside of the church says in a loud tone:

Quis est iste Rex glóriæ?

The bishop answers in the same tone:

Dóminus fortis, et potens: Dóminus potens in prælio.

48. The bishop gives the crosier to the crosier-bearer, receives the sprinkle from the deacon, goes around the church a third time, beginning this time at his *left* side,

and sprinkles in the form of a cross the walls of the church (and of the cemetery if it be adjacent) on a level with his face, saying continually:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti,

not adding the word *Amen*. The bishop is accompanied by the same attendants as at the first sprinkling.[1]

As soon as the bishop begins the third sprinkling the chanters begin to sing the following responsory:

Tu Dómine universórum, qui nullam habes indigéntiam, voluísti templum tuum fíeri in nobis. * Consérva domum istam immaculátam in ætérnum, Dómine.

V. Tu elegísti, Dómine, domum istam ad invocándum nomen tuum in ea; ut esset domus oratiónis, et obsecratiónis pópulo tuo. * Consérva domum istam immaculátam in ætérnum, Domine.

49. When the bishop reaches the main entrance he hands the sprinkle to the deacon, who gives it to the cleric. The bishop's mitre is removed. The cross-bearer and acolytes stand at the right (gospel) side of the door. The bishop then facing the door says:

Orémus.

The deacon adds:

Flectámus génua.

The subdeacon subjoins:

Leváte.

After which the bishop says:

Omnípotens et miséricors Deus, qui sacerdótibus tuis tantam præ céteris grátiam contulísti, ut quidquid in tuo

[1] If it is impossible to go around the church, he sprinkles the wall at his left as far as he can, then, passing by the front of the church, he goes to the place at the other side of the church nearest to the point at which he stopped on his left side, and begins to sprinkle the walls from that point until he arrives at the main portal.

nómine digne perfectéque ab eis ágitur, a te fíeri credátur: quæsumus imménsam cleméntiam tuam, ut quidquid modo visitatúri sumus, vísites; et quidquid benedictúri sumus, benedícas; sitque ad nostræ humilitátis intróitum, Sanctórum tuórum méritis, fuga dæmonum, Angeli pacis ingréssus. Per Christum Dóminum nostrum.

R. Amen.

50. The bishop resumes his mitre and receives the crosier, with the lower end of which he strikes the door *once* and says in a loud tone:

Attóllite portas príncipes vestras, et elevámini portæ æternáles: et introíbit Rex glóriæ.

The deacon (*guard*) on the inside of the church says in a loud tone:

Quis est iste Rex glóriæ?

The bishop and all the clergy answer in the same tone:

Dóminus virtútum ipse est Rex glóriæ. Aperíte. Aperíte. Aperíte.

The bishop then makes with the lower part of the crosier the sign of the cross on the threshold, saying:

Ecce cru✠cis signum, fúgiant phantásmata cuncta.

The door is then opened by the deacon (*guard*). The bishop, deacon and subdeacon enter the church, and the bishop says in a loud tone:

Pax huic dómui.

To which the deacon (*guard*) answers:

In intróitu vestro.

And all the clergy answer:

Amen.

51. The deacon (*guard*) goes to the sacristy and divests, his duty being finished. The bishop moves to his right,

so as to give room to the cross-bearer and acolytes, chanters, assistant clerics and mason to enter the church,[1] after which the door is closed and locked. All in the church move in procession, the cross-bearer and acolytes in the lead, the bishop with the deacon and subdeacon in the rear, followed by the bearers of book, candle, mitre and crosier, to the faldstool which stands in the middle of the church. During the procession the chanters sing the following antiphons:

Ant. **Pax ætérna ab Ætérno huic dómui. Pax perénnis, Verbum Patris, sit pax huic dómui. Pacem pius Consolátor huic præstet dómui.**

Zachæe festínans descénde, * quia hódie in domo tua opórtet me manére. At ille festínans descéndit, et suscépit illum gaudens in domum suam. Hódie huic dómui salus a Deo facta est, allelúja.

§ 5. *Blessing of the Interior of the Church.*

52. Having arrived in the middle of the church the cross-bearer and acolytes stand at the right (epistle side) of the faldstool, the chanters stand at the lectern, the bishop with deacon and subdeacon before the faldstool with their faces turned towards the high altar, and the others near the bishop. When the chanters have finished the antiphons, the bishop gives the crosier to the crosier-bearer and the deacon removes the bishop's mitre and skull-cap. All, except the cross-bearer and acolytes, kneel on both knees, the bishop on a cushion placed on the floor before the faldstool. The bishop then intones the *Veni Creator Spiritus* (see Appendix I, B), which is continued by the chanters. All rise at the end of the first strophe and remain standing until the

[1] The visiting clergy and the people remain outside the church.

end of the hymn. The deacon puts the skull-cap on the bishop as soon as the latter rises.

53. At the beginning of the second strophe of the *Veni Creator Spiritus* several assistants sprinkle on the floor the finely sifted ashes in which the letters of the Latin and Greek alphabets are to be delineated. They may be sprinkled either in two lines going diagonally through the church, or in forty-eight distinct squares. It will facilitate the action of the bishop if the letters are formed beforehand with chalk on the floor (see cut, p. 22.)

54. When the chanters have finished singing the hymn *Veni Creator Spiritus*, the bishop resumes his mitre and kneels on the cushion placed before the faldstool. All, except the cross-bearer and acolytes and those who are engaged in sprinkling the ashes on the floor, also kneel. The chanters then sing the Litany (see Appendix I, A) from the beginning. The name (*names*) of the saint (*saints*) in whose honor the church and the altar (*altars*) is consecrated and the names of the martyrs whose relics are to be placed in the altar are mentioned twice.

P.A.—*The names of the saints in whose honor* all *the altars are consecrated and the names of* all *the martyrs whose relics are to be placed in the altars are mentioned twice in the order explained in the following note.*

NOTE.—If the name of any of these saints is inscribed in the Litany, e.g., St. Peter, St. Stephen, it is invoked a second time immediately after the proper invocation in the Litany. If the name is not in the Litany, it is inserted after the *individual* invocations of the saints of the same category, but before the general invocation, e.g., if the church is consecrated in honor of St. Francis de Sales, his name is inserted twice after *Sancte Nicolae* and before *Omnes sancti Pontifices et Confessores*. If the church or altar is consecrated in honor of the Blessed Virgin under any title whatever the invocation *Sancta Maria* is

mentioned twice; if in honor of a mystery of the Life and Passion of Our Lord, the petition *Fili Redemptor mundi Deus* is repeated.

55. The master of ceremonies in the meantime gets Chart I. After the chanters have sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogamus audi nos* the bishop, deacon, subdeacon and crosier-bearer rise. The bishop, having received the crosier in his left hand, recites, in the tone used by the chanters, from Chart I, held before him by the subdeacon:

V. Ut locum istum visitáre dignéris.

All present answer:

R. Te rogámus audi nos.

The bishop continues:

V. Ut in eo Angelórum custódiam deputáre dignéris.

All present answer:

R. Te rogámus audi nos.

The bishop then raises his right hand and blesses the altar (*altars*) and church conjointly by making the sign of the cross towards the altar (P.A. *principal*) as often as it is indicated in the following petitions:

Ut ecclésiam, et altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N. N.*) **consecránda bene✠dícere dignéris.**

R. Te rogámus audi nos.

V. Ut ecclésiam, et altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N. N.*) **consecránda, bene✠dícere, et sancti✠ficáre dignéris.**

R. Te rogámus audi nos.

V. Ut ecclésiam, et altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N. N.*) **consecránda, bene✠dícere, sancti✠ficáre, et conse✠cráre dignéris.**

R. Te rogámus audi nos.

NOTE.—If the church and the altar have different Titulars, the bishop says at the beginning of the three preceding petitions:

Ut ecclésiam hanc ad honórem tuum et nomen Sancti N. (*Sanctórum N. N.*) **et altáre hoc** (*altária hæc*) **ad honórem tuum et nomen Sancti N.** (*Sanctórum N. N.*) **consecránda,** etc.[1]

The deacon raises the border of the bishop's cope, as often as the latter makes the sign of the cross.

Having recited these petitions, the bishop gives the crosier to the crosier-bearer. He and the others who have risen with him kneel and the chanters resume the Litany at the words *Ut nos exaudire digneris*, and sing it to the last *Kyrie eleison.*

56. After the Litany all rise; the deacon removes the mitre and the bishop says:

Orémus.

The deacon adds:

Flectámus génua.

The subdeacon subjoins:

Leváte.

After which the bishop, facing the altar, says the following prayers:

Prævéniat nos, quæsumus Dómine, misericórdia tua, et intercedéntibus ómnibus Sanctis tuis, voces nostras cleméntia tuæ propitiatiónis antícipet. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

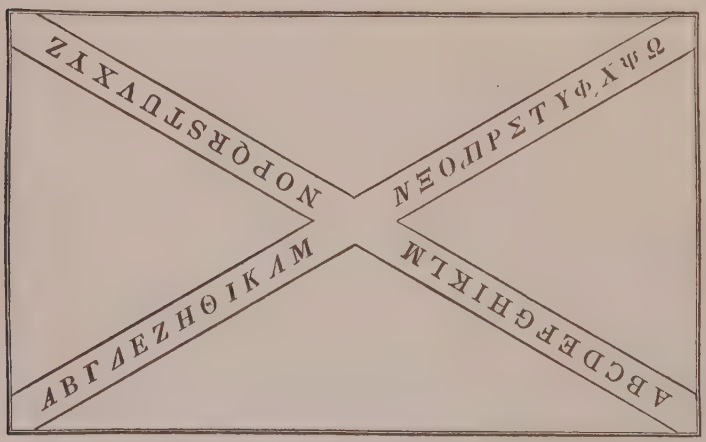
Magnificáre Dómine Deus noster in Sanctis tuis, et hoc in templo tibi ædificáto appáre: ut qui cuncta in fíliis

[1] Martinucci, Lib. VII, cap. XVI, n. 72, foot-note.

adoptiónis operáris, ipse semper in tua hæreditáte laudéris. Per Christum Dóminum nostrum.

R. Amen.

57. The bishop resumes his mitre and receives the crosier. Preceded by the cross-bearer and acolytes, accompanied by the deacon and subdeacon and followed by the mitre, crosier, book and candle bearers, he goes to the corner at the left (gospel) of the main entrance and with the lower extremity of the crosier, which he holds in both hands, he delineates the letters of the Greek alphabet in the ashes spread on the floor from this corner to the epistle corner of the church near the altar. Then he goes to the corner at the right (epistle) of the main entrance and delineates in the same manner the letters of the Latin alphabet in the ashes spread on the floor from this corner to the gospel corner of the church near the altar.



The cross-bearer and acolytes stand opposite to him and move with him along the line. As soon as he begins to write the Greek alphabet the chanters sing the following:

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Benedíctus Dóminus Deus Israël: *quia visitávit et fecit redemptiónem plebis suæ.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Et eréxit cornu salútis nobis: *in domo David púeri sui.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Sicut locútus est per os Sanctórum, * qui a sæculo sunt, prophetárum ejus.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Salútem ex inimícis nostris: * et de manu ómnium, qui odérunt nos.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Ad faciéndam misericórdiam cum pátribus nostris:* et memorári testaménti sui sancti.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Ut sine timóre de manu inimicórum nostrórum liberáti: * serviámus illi.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

In sanctitáte, et justítia coram ipso: * ómnibus diébus nostris.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Et tu puer prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum.

Ant. O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos Oriens ex alto.

Ant. **O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et portá cœli.**

Illumináre his qui in ténebris et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Ant. **O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.**

Glória Patri, et Fílio, * et Spirítui sancto.

Ant. **O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.**

Sicut erat in princípio, et nunc, et semper: * et in sæcula sæculórum. Amen.

Ant. **O quam metuéndus est locus iste: vere non est hic áliud, nisi domus Dei, et porta cœli.**

NOTE.—The leader of the chanters will take care that the antiphon after the *Sicut erat* will be sung when the bishop is writing the last letters of the Latin alphabet. Hence when he takes notice that the bishop is approaching the end of the Latin alphabet he will break off the singing of the canticle and begin the *Gloria Patri*.

58. When the bishop has finished writing the Latin alphabet he goes with his assistants, preceded by the cross-bearer and acolytes, to the altar which is to be consecrated, and, standing a few paces from it, lays aside the crosier and mitre. He then kneels (all others kneel also) on a cushion, and facing the altar says *Deus in adjutorium*, etc. (see below).

P.A.—*If several altars are being consecrated, the Consecrator should have all the altars in view. Hence, instead of going to the altar, as noted above, the faldstool is moved from the middle of the church to the sanctuary (or outside of it), and placed in such a position as the altars may demand, and the cushion*[1] *is placed a short distance in*

[1] S. R. C., Feb. 22, 1888, n. 3686 ad II.

front of the faldstool. Kneeling on the cushion and facing the altar the bishop says:

V. Deus in adjutórium meum inténde.

He then rises (all the others rise with him) and the chanters answer:

R. Dómine ad adjuvándum me festína.

The bishop standing in the same place without mitre adds:

V. Glória Patri, et Fílio, et Spirítui sancto.

To which the chanters answer:

R. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

The bishop performs this ceremony three times, commencing a tone higher each time, and the chanters answer each time in the same (*higher*) tone. All present kneel and rise with the bishop.

§ 6. *Blessing of the Gregorian Water.*[1]

59. After the *Sicut erat* has been recited the third time the bishop resumes the mitre and receives the crosier, and with his assistants goes, preceded by the cross-bearer and acolytes, to the table on which the water, ashes, salt and wine are kept, and blesses them. The cross-bearer and acolytes stand on the side of the table which is opposite to the bishop, whom they face. Retaining the mitre and crosier he exorcises the salt, saying:

Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale

[1] St. Gregory the Great prescribed this blessing of the water to be used at the consecration of a church.—See Migne, *Patrologia Latina*, Vol. LXXVIII, col. 152 et seqq.

sit condítus: ut sancti✠ficéris ad consecratiónem hujus Ecclésiæ, et altáris (*horum altárium*), ad expelléndas omnes dæmonum tentatiónes; et ómnibus, qui ex te súmpserint, sis ánimæ, et córporis tutaméntum, sánitas, protéctio, et confirmátio salútis. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Having laid aside the crosier and removed the mitre the bishop blesses the salt, saying:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, qui hanc grátiam cœlitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quæ homínibus ad escam procreásti, béne✠dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut proficiat suméntibus ad ánimæ et córporis sanitátem. Per Christum Dóminum nostrum.

R. Amen.

60. Having resumed the mitre and received the crosier, he exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, ut repéllas diábolum a término justórum, ne sit in umbrácu!is hujus Ecclésiæ, et altáris (*horum altárium*). Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hanc Ecclésiam tuam, et altáre (*hæc altária*); ut proficiat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Having laid aside the crosier and removed the mitre, he blesses the water saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, statútor ómnium elementórum, qui per Jesum Christum Fílium tuum Dóminum nostrum eleméntum hoc aquæ in salútem humáni géneris esse voluísti, te súpplices deprecámur, ut, exaudítis oratiónibus nostris, eam tuæ pietátis aspéctu sanctí✠fices: atque ita ómnium spirítuum immundórum ab ea recédat incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuæ benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.
R. Amen.

61. Remaining in the same place, without mitre or crosier, he blesses the ashes, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce pœniténtibus, propitiáre supplicántibus, et míttere dignéris sanctum Angelum tuum de cœlis, qui bene✠dícat, et sanctí✠ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam supplíciter obnixéque flagitántibus;

et præsta, per invocatiónem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptióne peccatórum suórum, córporis sanitátem et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

He then takes with his right a handful of the blessed salt and drops it on the ashes three times in the form of a cross, saying:

Commíxtio salis et cíneris páriter fiat. In nómine Pa✠tris, et Fí✠lii et Spíritus✠sancti.

R. Amen.

Having with his right hand mixed the salt and ashes, he takes a handful of this mixture and drops it into the water in the form of a cross, saying:

Commíxtio salis, cíneris, et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.[1]

R. Amen.

The deacon now hands him a towel with which he wipes his hand.

62. He then, without mitre or crosier, blesses the wine, saying:

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera, multíplica super nos

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[1] The Pontifical seems in this place to indicate that he performs this ceremony *three times*, but authors imply that it is done only *once*. The latter seems to be the meaning of the original text, "*Et Episcopus ter faciat etiam crucem . . . super aquam dicens: Hæc commixtio salis*, etc.—*S. Gregorii I. Opera Omnia*, Venetiis, 1773, Vol. X, p. 385.

misericórdiam tuam; et bene✠dícere, et sancti✠ficáre dignéris hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctificétur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

Then he takes the cruet of wine in his right hand and pours the wine into the water three times in the form of a cross, saying:

Commíxtio vini, salis, cíneris et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

Then he recites the following:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, creátor et conservátor humáni géneris, et dator grátiæ spirituális, ac largítor ætérnæ salútis, emítte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum ; ut armátum cœléstis defensióne virtútis, ad consecratiónem hujus Eccléstæ et altáris tui (*horum altárium tuórum*) profíciat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

63. He then resumes the mitre and says the following prayer over the water:

Sancti✠ficáre per verbum Dei unda cœléstis: sancti✠ficáre aqua calcáta Christi vestígiis; quæ móntibus pressa non cláuderis; quæ scópulis illísa non frángeris; quæ terris

diffúsa non déficis. Tu sústines áridam, tu portas móntium póndera, nec demérgeris; tu cœlórum vértice continéris; tu circumfúsa per totum, lavas ómnia, nec laváris. Tu fugiéntibus pópulis Hebræórum in molem duráta constrícta es: tu rursum alsis resolúta vortícibus Nili áccolas perdis, et hostílem globum freto sæviénte perséqueris: una eadémque es salus fidélibus, et últio criminósis. Te per Móysen percússa rupes evómuit, neque ábdita cáutibus latére potuísti, cum majestátis império jussa prodíres: tu gestáta núbibus imbre jucúndo arva fœcúndas. Per te, áridis æstu corpóribus, dulcis ad grátiam, salutáris ad vitam potus infúnditur: tu íntimis scatúriens venis, aut spíritum inclúsa vitálem, aut succum fértilem præstas, ne siccátis exinaníta viscéribus solémnes neget terra provéntus: per te inítium, per te finis exsúltat; vel pótius ex Deo est, tuum ut términum nesciámus; aut tuórum, omnípotens Deus, cujus virtútum non néscii, dum aquárum mérita prómimus, óperum insígnia prædicámus. Tu benedictiónis auctor, tu salútis orígo: te supplíciter deprecámur ac quæsumus, ut imbrem grátiæ tuæ super hanc domum cum abundántia tuæ bene✠dictiónis infúndas; bona ómnia largiáris; próspera tríbuas; advérsa repéllas; malórum facínorum dæmonem déstruas; Angelum lucis amícum, bonórum provisórem defensorémque constítuas. Domum in tuo nómine cœptam, te adjutóre perféctam, bene✠díctio tua in longum mansúram confírmet. Tuum hæc fundaménta præsídium, cúlmina teguméntum, óstia intróitum, penetrália mereántur accéssum. Sit per illustratiónem vultus tui utílitas hóminum, stabílitas paríetum.

64. The bishop now receives the crosier and, preceded by the cross-bearer and acolytes and accompanied by the deacon and subdeacon, goes to the main door of the church and with the lower extremity of the crosier makes a cross on the inner side of the door on the upper part and another cross on the lower part. He then gives the crosier to the crosier-bearer and retaining the mitre he says, facing the door:

Sit pósitis crux invícta limínibus; utríque postes grátiæ tuæ inscriptióne signéntur; ac per multitúdinem propitiatiónis tuæ visitatóribus domus sit pax cum abundántia, sobríetas cum modéstia, redundántia cum misericórdia. Inquietúdo omnis et calámitas longe recédant. Inópia, pestis, morbus, languor, incursúsque malórum spirítuum tua semper visitatióne discédant: ut tua fusa in hoc loco visitatiónis grátia exténsos ejus términos et átria circumácta percúrrat: sitque per cunctos ejus ángulos ac recéssus hujus gúrgitis purificátio per lavácrum: ut semper hic lætítia quiétis, grátia hospitalitátis, abundántia frugis, reveréntia religiónis, copiáque sit salútis. Et, ubi invocátur sanctum nomen tuum, bonórum ómnium succédat cópia, malórum tentaménta procul effúgiant: et mereámur habére nobíscum Angelum pacis, castitátis, caritátis, ac veritátis, qui semper ab ómnibus malis nos custódiat, prótegat, et defréndat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

65. He again receives the crosier and returns to the table on which the water was blessed. He there gives the crosier to the crosier-bearer, and, facing the altar, still wearing the mitre, says:

Deum Patrem omnipoténtem, fratres caríssimi, in cujus domo mansiónes multæ sunt, súpplices deprecémur, ut habitáculum istud bene✠dícere, et custodíre dignétur, per aspersiónem hujus aquæ cum vino, sale, et cínere mixtæ. Per Dóminum nostrum Jesum Christum Fílium suum: Qui cum eo vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Whilst the bishop recites this invitatory a cleric fills the ordinary holy-water vase with the blessed water and goes to the epistle corner of the (*first*) altar to be consecrated. He takes with him also a towel. The master

of ceremonies carries Chart II. to the gospel corner of the same altar.

C. CONSECRATION OF THE ALTAR.

§ 1. *Sprinkling of the Altar.*

66. The bishop receives the crosier and goes to the (*first*) altar which is to be consecrated. Having arrived there he gives the crosier to the crosier-bearer, ascends to the predella, where he intones the antiphon *Introibo ad altare Dei* (these four words only), which is continued by the chanters. After the antiphon the chanters also sing the psalm *Judica me Deus*, and *if necessary* they repeat the antiphon *Introibo* after each verse of this psalm.[1]

Ant. **Introíbo ad altáre Dei: * ad Deum, qui lætíficat juventútem meam.**

Psalmus 42.

Júdica me Deus, et discérne causam meam de gente non sancta: * ab hómine iníquo et dolóso érue me.

Repeat the Ant. Introibo, *if necessary.*

Quia tu es Deus fortitúdo mea: * quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

Repeat the Ant. Introibo, *if necessary.*

Emítte lucem tuam et veritátem tuam: * ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

Repeat the Ant. Introibo, *if necessary.*

Et introíbo ad altáre Dei: * ad Deum qui lætíficat juventútem meam.

Repeat the Ant. Introibo, *if necessary.*

Confitébor tibi in cíthara

[1] The Rubric after the first verse of this psalm says that the antiphon should be repeated after each verse *si necesse fuerit.* The necessity would arise if *several* altars were being consecrated at the same time, for the object of the repetition seems to be that the chant should continue as long as the function. If only *one* altar is consecrated, the antiphon is repeated only at the end of the psalm instead of the *Gloria Patri*, etc., *which is omitted.* The same is the case with the psalms that follow.—Martinucci, Lib. VII, cap. XV., No. 80, foot-note.

Deus, Deus meus: * quare tristis es ánima mea et quare contúrbas me?

Repeat the Ant. Introibo, *if necessary.*

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

(The *Gloria Patri*, etc., is omitted.)

Ant. **Introíbo ad altáre Dei: ad Deum, qui lætíficat juventútem meam.**

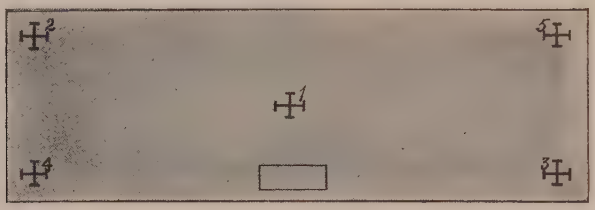
67. When the bishop has intoned the *Introibo* he dips the thumb of his right hand into the blessed water and makes with it the sign of the cross on the table of the altar in the middle when he pronounces the word *Sanctificetur*, and then raising his right hand he makes the sign of the cross over the place which he signed with his thumb three times at the end of the following formula when saying *Patris et Filii et Spiritus sancti*, as indicated in the text.

Sancti✠ficétur hoc altáre, in honórem Dei omnipoténtis, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (*Sanctórum N. N.*).[1] **In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**

The deacon receives the holy-water vase from the cleric and holds it before the bishop, and the subdeacon holds before the bishop Chart II containing the above formula. Having performed this rite on the centre of the table, the bishop repeats it with the same ceremonies and the same formula successively at the posterior corner of the gospel side, the anterior corner of the epistle side, the anterior corner of the gospel side and the posterior

[1] Here the bishop inserts the name (*names*) of the Titular of the altar.

corner of the epistle side, according to the following plan:



The deacon receives the towel from the cleric and hands it to the bishop who dries his thumb with it, after which the bishop restores the towel to the deacon who hands it and the holy-water vase to the cleric. The master of ceremonies receives Chart II from the subdeacon.

P.A.—*The bishop, deacon and subdeacon go to the foot of the altar, where the bishop receives the crosier, and, preceded by the cross-bearer and acolytes and followed by the mitre and crosier-bearers, go to the second altar. The cleric carrying the holy water and towel walks at the right of the deacon, and the master of ceremonies, carrying Chart II, at the left of the subdeacon. Having arrived at the second altar, the cross-bearer and acolytes stand at the gospel side; the cleric carrying the holy water and towel at the epistle corner; the master of ceremonies at the gospel corner; the bishop, having given the crosier to the crosier-bearer, and sacred ministers ascend to the predella.*[1] *The bishop immediately signs this altar in the middle and at the four corners with holy water, using the same ceremonies and formula as at the first altar. At the end of this ceremony the bishop wipes his thumb with a towel, after which the deacon hands the vase and towel to the cleric. They then proceed to the*

[1] This order is to be observed as often as they go to the second, third, etc., altars and return to the first altar.

other altars at each of which the same ceremony is performed. After the last altar has been signed all return to the faldstool.[1] *When the chanters have repeated the antiphon* Introibo, *the mitre is removed and the bishop says* Oremus. *Then follow* Flectamus genua, Levate, Singulare illud, etc., *as noted below.*

68. The bishop then goes to the middle of the altar and remains standing on the predella. When the chanters have repeated the antiphon after the psalm, he removes his mitre and says:

Orémus.

The deacon adds:

Flectámus génua.

The subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Singuláre illud propitiatórium in altári crucis pro nobis rediméndis oblátum, in cujus præfiguratióne Patriárcha Jacob lápidem eréxit in títulum, quo fíeret sacrifícium, et portæ cœli désuper aperirétur oráculum: súpplices tibi, Dómine, preces fúndimus, ut lápidis hujus (*lápidum horum*) **expolítam matériam, supérnis sacrifíciis imbuéndam, ipse tuæ ditári sanctificatiónis ubertáte præcípias, qui quondam lapídeis legem scripsísti in tábulis. Per Christum Dóminum nostrum.**

R. Amen.

P.A.—*At the end of this prayer the bishop resumes the mitre and, going to the first altar, ascends with the sacred ministers to the predella. The mitre being removed, the bishop intones the* Asperges me, *after which he resumes the mitre, receives the sprinkle and sprinkles the altar, as noted below.*

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[1] See No. 58, P.A.

During this prayer the cleric carries the towel to the table and refills the vase with the water which the bishop shortly before blessed, and returns with it and the sprinkle to the right of the deacon. The master of ceremonies carries Chart II to the table.

69. The bishop intones the antiphon *Asperges me* (these two words only) which the chanters continue to the end, after which they sing the first three verses of the psalm *Miserere.*

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum: * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

When the bishop has intoned the *Asperges me* he resumes the mitre, and, having received the sprinkle from the deacon, sprinkles the support and the table of the altar conjointly. In doing so he begins in front at the middle of the altar, proceeds to the epistle side, passes behind the altar and returns by the gospel side to the middle at the front of the altar. He is accompanied by the deacon, subdeacon and acolyte carrying the holy-water vase.[1]

NOTE.—If the support at any part of the altar consists only of columns, then only the columns are sprinkled.

[1] If the back part of the altar is attached to the wall, so that the bishop cannot go around it, he sprinkles only the *base* of the altar when passing from the middle to the epistle corner, then the epistle side of the altar, afterwards the table of the altar from the epistle corner to the gospel corner, then the gospel side of the altar and finally the *base* in front of the altar from the gospel corner to the middle.

P.A.—*The bishop gives the sprinkle to the deacon who hands it to the cleric. Then the bishop with his attendants goes to the second, third, etc., altars successively and sprinkles each altar in the manner in which the first altar was sprinkled. The chanters should sing or recite the three verses of the* Miserere *slowly, so that they finish the third verse when the bishop returns to the first altar. Having returned to the first altar, the bishop with his attendants ascends to the predella and intones the* Asperges, *after which he sprinkles this altar as he sprinkled it before, and then with the same ceremonies sprinkles the other altars, whilst the chanters sing the fourth, fifth, and sixth verses of the psalm* Miserere. *In this manner he sprinkles all the altars* seven times, *as noted below.*

The cleric carrying the holy-water vase will refill the vase as often as it is necessary.

70. Having arrived at the centre of the altar, he waits until the chanters have sung the third verse of the psalm *Miserere*, after which he intones a second time the antiphon *Asperges me* and sprinkles the altar as before, whilst the chanters sing the antiphon and the next three verses of the *Miserere*.

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

71. In this manner the altar is sprinkled seven times. Before each sprinkling the bishop intones the antiphon *Asperges me*, which the chanters continue, and the latter sing each time three verses of the psalm *Miserere*, except at the seventh sprinkling, when only two verses are sung.

During the *third* sprinkling the chanters sing:

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Ecce enim veritátem dilexísti: * incérta, et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium, et lætítiam: * et exsultábunt ossa humiliáta.

During the *fourth* sprinkling the chanters sing:

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne aúferas a me.

During the *fifth* sprinkling the chanters sing:

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

During the *sixth* sprinkling the chanters sing:

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum Deus non despícies.

During the *seventh* sprinkling the chanters sing:

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Benígne fac Dómine in bona voluntáte tua Sion, * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

(The *Gloria Patri*, etc. is *not* sung.)

§ 2. *Sprinkling of the Walls and Floor.*

72. Having arrived at the middle of the altar after the seventh sprinkling, the bishop descends from the predella to the foot of the altar.

P.A.—*If several altars are consecrated he returns to the foot of the altar after having sprinkled the last altar.*

Preceded by the cross-bearer and acolytes and accompanied by the deacon, subdeacon and holy-water bearer he goes behind the altar. As soon as the chanters commence the antiphon *Hæc est domus* the bishop begins to sprinkle the lower part of the wall, commencing at the middle behind the altar, and then, preceded by the cross-bearer and acolytes, he passes down the *gospel* side and returns by the *epistle* side and finishes at the point behind the altar where he began.

Ant. **Hæc est domus Dómini fírmiter ædificáta: bene fundáta est supra firmam petram.**

Psalmus 121.

Lætátus sum in his, quæ dicta sunt mihi: * in domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuis Jerúsalem.

Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israël ad confiténdum nómini Domini.

Quia illic sedérunt sedes in judício, * sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te:

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Propter fratres meos, et próximos meos, * loquébar pacem de te:

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

(The *Gloria Patri*, etc. is not sung, and the antiphon *Hæc est* is not repeated.)

73. As soon as the chanters have finished the psalm *Lætatus sum* and they begin to sing the antiphon *Exsurgat Deus* and the psalm *In ecclesiis*, the bishop goes around the inside of the church a second time in the manner described above and sprinkles the middle part (*circa altitudinem faciei suæ*) of the wall.

Ant. **Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant qui odérunt eum a fácie ejus.**

Psalmus 67.

In ecclésiis benedícite Deo Dómino,* de fóntibus Israël.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Príncipes Juda, duces eórum: * príncipes Zábulon, principes Néphtali.

Manda Deus virtúti tuæ: * confirma hoc Deus, quod operátus es in nobis.

A templo tuo in Jerúsalem, * tibiófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdant eos, qui probáti sunt argénto.

Díssipa gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia prævéniet manus ejus Deo.

Regna terræ, cantáte Deo: * psállite Dómino.

Psállite Deo, qui ascéndit super cœlum cœli, * ad Oriéntem.

Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israël, * magnificéntia ejus, et virtus ejus in núbibus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

(The *Gloria Patri*, etc. is not sung, and the antiphon *Exsurgat* is not repeated.)

74. After the psalm *In ecclesiis* the chanters sing the antiphon *Qui habitat* and the psalm *Dicet Domino*, during which the bishop goes around the inside of the church beginning in the middle behind the altar, passes this time down the *epistle* side and returns by the *gospel* side, and finishes at the point behind the altar where he began. He sprinkles the upper part of the wall.

Ant. **Qui hábitat in adjutório Altíssimi, in protectióne Dei cœli commorábitur.**

Psalmus 90.

Dicet Dómino: Suscéptor meus es tu, et refúgium meum: * Deus meus sperábo in eum.

Quóniam ipse liberávit me de láqueo venántium, * et a verbo áspero.

Scápulis suis obumbrábit tibi: * et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus: * non timébis a timóre noctúrno.

A sagítta volánte in die, a negótio perambulánte in tenébris: * ab incúrsu, et dæmónio meridiáno.

Cadent a látere tuo mille, et decem míllia a dextris tuis: * ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis: * et retributiónem peccatórum vidébis.

Quóniam tu es Dómine spes mea: * Altíssimum posuísti refúgium tuum.

Non accédet ad te malum: * et flagéllum non appropinquábit tabernáculo tuo.

Quóniam Angelis suis mandávit de te: * ut custódiant te in ómnibus viis tuis.

In mánibus portábunt te: * ne forte offéndas ad lápidem pedem tuum.

Super aspidem, et basilíscum ambulábis: * et conculcábis leónem et dracónem.

Quóniam in me sperávit, liberábo eum: * prótegam eum, quóniam cognóvit nomen meum.

Clamábit ad me, et ego exáudiam eum: * cum ipso sum in tribulatióne: erípiam eum, et glorificábo eum.

Longitúdine diérum replébo eum: * et osténdam illi salutáre meum.

(The *Gloria Patri*, etc., is not sung, and the antiphon *Qui habitat* is not repeated.)

75. The bishop returns to the foot of the altar. When the chanters intone the antiphon *Domus mea* the bishop, preceded by cross-bearer and acolytes and accompanied by the deacon, subdeacon and holy-water bearer, goes from the altar to the main door of the church sprinkling the floor; then he goes to the middle of the wall at the gospel side and passes in a direct line to the middle of the wall on the epistle side likewise sprinkling the floor; after which he goes to the centre of the church. Meanwhile the chanters sing the following antiphons and versicles:

Ant. **Domus mea, domus oratiónis vocábitur.**

V. Narrábo nomen tuum frátribus meis, in médio Ecclésiæ laudábo te.

Ant. **Dómine, diléxi decórem domus tuæ.**

V. Et locum habitatiónis glóriæ tuæ.

Ant. **Non est hic áliud nisi domus Dei, et porta cœli.**

76. Having reached the centre of the church the bishop stands facing the altar and when the chanters have finished the antiphon *Non est hic*, he intones the antiphon *Vidit Jacob scalam* (the three words only), which the chanters sing to the end. Having intoned this antiphon he sprinkles the floor towards the East, the West, the North and the South.[1]

Ant. **Vidit Jacob scalam, * súmmitas ejus cœlos tangébat, et descendéntes Angelos, et dixit: Vere locus iste sanctus est.**

77. After the antiphon the mitre is removed and the bishop, turned towards the door of the church, says:

Orémus.

[1] The Rubric in the *Pontificale Romanum* supposes the altar to be towards the East; the bishop, therefore, sprinkles the floor, before him, behind him, at his left and then at his right.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

The bishop then says the following prayer:

Deus, qui loca nómini tuo dicánda sanctíficas, effúnde super hanc oratiónis domum grátiam tuam; ut ab ómnibus hic nomen tuum invocántibus, auxílium tuæ misericórdiæ sentiátur. Per Christum Dóminum nostrum.
R. Amen.

78. The bishop, still facing the door, then says a second time:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer, in which after N. the name of the saint (*saints*) whose name the church will bear is inserted.

Deus sanctificatiónum, omnípotens dominátor, cujus píetas sine fine sentítur; Deus, qui cœléstia simul et terréna complécteris, servans misericórdiam tuam pópulo tuo ambulánti ante conspéctum glóriæ tuæ: exáudi preces servórum tuórum; ut sint óculi tui apérti super domum istam die ac nocte: hanc quoque basílicam in honórem sanctæ et victoriosíssimæ Crucis, et memóriam Sancti tui N. (*Sanctórum tuórum N. N.*) sacris mystériis institútam clementíssimus dédi✠ca, miserátus illú✠stra, próprio splendóre clarí✠fica, omnémque hóminem veniéntem adoráre te in hoc loco placátus admítte, propítius respícere dignáre, et propter nomen tuum magnum, et manum tuam fortem, et bráchium tuum excélsum, in hoc tabernáculo tuo sup-

plicántes libens prótege, dignánter exáudi, ætérna defensióne consérva; ut semper felíces, sempérque in tua religióne lætántes, constánter in sanctæ Trinitátis confessióne, fide cathólica persevérent. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus.

79. After this prayer he recites, with hands extended at his breast, and facing the door, the following Preface, in which after N. he inserts the name of the saint (*saints*) whose name the church will bear.

NOTE.—During the Preface the priests, who will carry the holy relics to the church, go to the place where the relics are exposed and put on amice, alb, cincture and red chasuble. Torches are prepared for the procession and the thurifer prepares the censer.

V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus, adésto précibus nostris, adésto sacraméntis, adésto étiam piis famulórum tuórum labóribus, nobísque misericórdiam tuam poscéntibus. Descéndat quoque in hanc Ecclésiam tuam, quam sub invocatióne sancti nóminis tui, in honórem sanctæ Crucis, in qua coætérnus tibi Fílius tuus Dóminus noster Jesus Christus pro redemptióne mundi pati dignátus est, et memóriam Sancti tui N. (*Sanctórum tuórum N. N.*) **nos indígni consecrámus, Spíritus sanctus tuus, septifórmis grátiæ ubertáte redúndans: ut quotiescúmque in hac domo tua sanctum nomen tuum fúerit invocátum, eórum, qui te invocáverint, a te**

pio Dómino preces exaudiántur. O beáta et sancta Trínitas, quæ ómnia purificas, ómnia mundas, et ómnia perórnas. O beáta majéstas Dei, quæ cuncta imples, cuncta cóntines, cuncta dispónis. O beáta et sancta manus Dei, quæ ómnia sanctíficas, ómnia benedícis, ómnia locuplétas. O sancte Sanctórum Deus, tuam cleméntiam humíllima devotióne depóscimus, ut hanc Ecclésiam tuam, per nostræ humilitátis famulátum, in honórem sanctæ et victoriosíssimæ Crucis, et memóriam Sancti tui N. (*Sanctórum tuórum N. N.*) **puri✠ficáre, bene✠dícere, et conse✠cráre perpétua sanctificatiónis tuæ ubertáte dignéris. Hic quoque Sacerdótes sacrifícia tibi laudis ófferant: hic fidéles pópuli vota persólvant: hic peccatórum ónera solvántur, fidelésque lapsi reparéntur. In hac ergo, quæsumus Dómine, domo tua Spíritus sancti grátia ægróti sanéntur; infírmi recuperéntur; claudi curéntur; leprósi mundéntur; cæci illuminéntur; dæmónia ejiciántur. Cunctórum hic debílium incómmoda, te Dómine annuénte, pellántur, omniúmque víncula peccatórum absolvántur. Ut omnes, qui hoc templum benefícia juste deprecatúri ingrediúntur, cuncta se impetrásse læténtur; ut concéssa misericórdia, quam precántur, perpétuo miseratiónis tuæ múnere gloriéntur.**

To which he adds the following which he says in a low tone of voice, loud enough, however, to be heard by those near him:

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

80. After the Preface the bishop resumes his mitre and, accompanied by his assistants, goes to the foot of the altar to bless the *dry* cement contained in a dish, which a cleric holds before the bishop.[1] The mitre

[1] The Pontifical prescribes that he should first mix the cement with the water which he previously blessed and then bless the

having been removed the bishop blesses the cement, saying:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctí✠fica, et béne✠dic has creatúras calcis et sábuli. Per Christum Dóminum nostrum.
R. Amen.

The blessed water that remains, except that which is preserved to prepare the cement, is poured around the base of the altar.[1]

§ 3. *Bringing of the Holy Relics to the Church.*

81. The bishop now resumes the mitre and crosier and all go in procession to the place where the relics are exposed, in the following order: (*a*) cross-bearer and acolytes; (*b*) chanters;[2] (*c*) clergy, two by two; (*d*) cleric carrying the vase of Holy Chrism and some absorbent cotton on a salver; (*e*) the bishop, between the deacon and subdeacon; (*f*) mitre, crosier, book and candle bearers.

The procession passes through the main entrance of the church. The cleric carrying the Holy Chrism remains

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mixture. This is not feasible and consequently it is better to keep a sufficient amount of water in a separate vessel to be poured over the dry cement shortly before it is to be used for closing the sepulchre.—Martinucci, Lib. VII, c. XVI, n. 88, foot-note.

[1] If much water remains only a small quantity of it is poured around the base of the altar, and what is left is afterwards poured into the *sacrarium*.

[2] If the chanters are not vested in cassock and surplice they precede the cross-bearer.

at the door. Another cleric lights the candles on the table outside the main entrance and on the table inside the church on which the relics are to be placed during the following functions. All the others go to the oratory where the relics are exposed.

82. All remain standing outside this oratory. The bishop, having given the crosier to the crosier-bearer and his mitre having been removed by the deacon, says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Aufer a nobis, quæsumus Dómine, cunctas iniquitátes nostras; ut ad Sancta Sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum.
R. Amen.

83. The bishop then resumes the mitre and crosier, and the procession moves into the oratory, whilst the chanters sing the following antiphons and the psalm *Venite exultemus:*

Ant. 1. **O quam gloriósum est regnum, in quo cum Christo gaudent omnes Sancti, amícti stolis albis, sequúntur Agnum quocúmque íerit.**

2. **Movéte, vos Sancti Dei de mansiónibus vestris, ad loca festináte, quæ vobis paráta sunt.**

3. **Ecce pópulus custódiens judícium, et fáciens veritátem, in te speravérunt Dómine usque in ætérnum.**

4. **Via Sanctórum facta est recta, et iter eórum præparátum est.**

Psalmus 94.

Veníte, exsultémus Dómino: * jubilémus Deo salutári nostro.

Præoccupémus fáciem ejus in confessióne, * et in psalmis jubilémus ei.

Quóniam Deus magnus Dóminus: * et Rex magnus super omnes deos.

Quóniam non repéllet Dóminus plebem suam, * quia in manu ejus sunt omnes fines terræ, et altitúdines móntium ipse cónspicit.

Quóniam ipsíus est mare, et ipse fecit illud * et áridam fundavérunt manus ejus.

Veníte adorémus, et procidámus ante Deum: * plorémus coram Dómino, qui fecit nos, quia ipse est Dóminus Deus noster.

Nos autem pópulus ejus: * et oves páscuæ ejus.

Hódie si vocem ejus audiéritis, * nolíte obduráre corda vestra.

Sicut in exacerbatióne, * secúndum diem tentatiónis in desérto.

Ubi tentavérunt me patres vestri: * probavérunt, et vidérunt ópera mea.

Quadragínta annis próximus fui generatióni huic: * et dixi: Semper hi errant corde.

Ipsi vero non cognovérunt vias meas, quibus jurávi in ira mea: * si introíbunt in réquiem meam.

(The *Gloria Patri* is *not* sung.)

Instead of these antiphons and the psalm *Venite exsultemus* a Responsory proper of the martyrs whose relics are exposed,[1] or one taken from the *Commune Plurimorum SS. Martyrum*,[2] may be sung.

84. After the psalm or responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

[1] *Pontificale Romanum*, h.l.

[2] Martinucci, Lib. VII, cap. XVI, n. 91.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Fac nos, quæsumus Dómine, Sanctórum tuórum tibi speciáliter dedicáta membra digne contíngere: quorum patrocínia cúpimus incessánter habére. Per Christum Dóminum nostrum.

R. Amen.

85. The bishop resumes the mitre, and puts incense into the censer with the usual ceremonies, during which lighted torches are distributed among the clergy. The bishop intones the antiphon *Cum jucunditate* (these two words only), and the chanters continue this antiphon and sing the three others that follow, whilst the relics are carried in procession to the church in the following order: (*a*) cross-bearer and acolytes carrying their candles; (*b*) chanters; (*c*) priests carrying lighted torches; (*d*) thurifer swinging the censer before the relics; (*e*) two or four priests vested in red chasubles carrying the relics on a bier;[1] (*f*) the bishop with mitre and crosier between the deacon and subdeacon; (*g*) mitre, crosier, book and candle bearers; (*h*) laity.

Cum jucunditáte * exíbitis, et cum gáudio deducémini: nam et montes et colles exsílient, exspectántes vos cum gáudio, allelúja.

Súrgite Sancti Dei de mansiónibus vestris, loca sanctificáte, plebem benedícite, et nos hómines peccatóres in pace custodíte.

Ambuláte Sancti Dei, ingredímini in civitátem Dómini, ædificáta est enim vobis ecclésia nova, ubi pópulus adoráre debet majestátem Dómini.

Istórum est enim regnum cœlórum, qui contempsérunt

[1] Instead of these priests the Consecrator may carry the relics on a salver.

vitam mundi, et pervenérunt ad præmia regni, et lavérunt stolas suas in sánguine Agni.

When the procession arrives at the door of the church the chanters remain there and continue the chanting of the antiphons, whilst all the others, in the order given above, go around the outside of the church beginning at the right (epistle) side, passing around the rear, and returning to the door by the left (gospel) side,[1] saying continually:

Kyrie eléison. . . .

86. When the procession returns to the front of the church the cross-bearer and acolytes take their places at the left side of the door and the relics are placed on the table prepared for them. The priests who carried the relics in the procession, the thurifer and the clergy carrying torches, arrange themselves around this table in such a manner that the relics may be seen by the bishop when sitting on the faldstool placed at the right side of the door. When the bishop arrives at the door he gives his crosier to the crosier-bearer and sits on the faldstool, after which he may give an exhortation, suitable to the occasion, to the people.[2]

87. The bishop remains sitting while the chanters sing the following responsory:

Erit mihi Dóminus in Deum, et lapis iste, quem eréxi in títulum, vocábitur domus Dei, et de univérsis quæ déderis mihi, * Décimas et hóstias pacíficas ófferam tibi.

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[1] If there is any obstruction which prevents the procession from passing around the church, what has been remarked above, No. 41, foot-note, will be observed.

[2] The exhortation here spoken of, the decrees of the Council of Trent which according to the Pontifical are now read by the archdeacon (*any priest*), the address of the bishop to the founder of the church and the latter's reply may be omitted.—S. R. C., May 17, 1890, n. 3729 ad VIII. See Appendix II.

V. Si revérsus fúero ad domum patris mei. Décimas et hóstias pacíficas ófferam tibi.

88. When this responsory is finished the mitre is removed and the bishop rises, turns towards the door and says:

Orémus.

The deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Domum tuam, quæsumus Dómine, cleménter ingrédere; et in tuórum córdibus fidélium perpétuam tibi cónstrue mansiónem; et præsta, ut domus hæc, quæ tua subsístit dedicatióne solémnis, tua fiat habitatióne sublímis. Per Christum Dóminum nostrum.

R. Amen.

89. The bishop resumes his mitre and, accompanied by the deacon and subdeacon holding the border of his cope, goes to the right side of the door. He dips his thumb into the Holy Chrism and anoints three times the stone pillar at the place where the cross is sculptured,[1] saying:

In nomine Pa✠tris, et Fi✠lii, et Spirítus ✠ sancti.

He then goes to the left side of the door and in the same manner anoints three times with Holy Chrism the stone pillar at the place where the cross is sculptured. Having wiped his thumb with absorbent cotton, he goes to the middle of the door and continues:

Porta sis benedícta, sanctificáta, consecráta, consignáta, et Dómino Deo commendáta; porta sis intróitus salútis, et

[1] The Pontifical says "*signat ostium*," which the S. R. C., Aug. 7, 1875, n. 3364 ad VI, interprets to mean the two stone or brick pillars at the sides of the door.

pacis; porta sis óstium pacíficum, per eum, qui se óstium appellávit, Jesum Christum Dóminum nostrum, qui cum Patre, et Spíritu sancto vivit et regnat Deus in sæcula sæculórum.

R. Amen.

90. He then goes to the faldstool and standing intones the antiphon *Ingredimini sancti Dei* (these three words only) which the chanters continue to the end and then add the second antiphon *Gaudent in cœlis.*

Ant. **Ingredímini Sancti Dei, * præparáta est enim a Dómino habitátio sedis vestræ: sed et pópulus fidélis cum gáudio inséquitur iter vestrum; ut orétis pro nobis majestátem Dómini. Allelúja.**

Ant. **Gaudent in cœlis ánimæ Sanctórum, qui Christi vestígia sunt secúti; et quia pro ejus amóre sánguinem suum fudérunt, ídeo cum Christo exsúltant sine fine.**

As soon as the bishop has intoned the antiphon *Ingredimini* he receives his crosier and all enter the church in the order given above (No. **85**) and proceed to the (*first*) altar which is to be consecrated. The people are allowed now to enter the church. Having arrived at this altar the cross-bearer and acolytes stand at the gospel side, the chanters at the lectern on the gospel side, and the clergy carrying torches in a semicircle around the altar. The priests who carry the relics place the bier on the table prepared for them and remain standing near the table. The bishop and his assistants stand before the altar in the middle of the sanctuary.

P.A.—*As soon as the bishop has intoned the antiphon* Ingredimini *all enter the church and proceed to the faldstool placed inside or outside the sanctuary near the table prepared for the relics* (*see No.* **14** (*c*), *Note*), *around which they group themselves in the manner described above.*[1]

[1] As often as mention is made of the *faldstool* in the following ceremonies under P. A., this *faldstool* is meant.

91. The bishop lays aside his crosier and intones the antiphon *Exultabunt sancti* (these two words only) which the chanters continue, and to which they add the psalms *Cantate Domino* and *Laudate Dominum*.

Ant. Exsultábunt Sancti * in glória, et lætabúntur in cubílibus suis.

Psalmus 149.

Cantáte Dómino cánticum novum; * laus ejus in ecclésia sanctórum.

Lætétur Israël in eo, qui fecit eum: * et fílii Sion exsúltent in rege suo.

Laudent nomen ejus in choro: * in tympano et psaltério psallant ei.

Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

Exsultábunt sancti in glória: * lætabúntur in cubílibus suis.

Exaltatiónes Dei in gútture eórum: * et gládii ancípites in mánibus eórum.

Ad faciéndam vindíctam in natiónibus: * increpatiónes in pópulis.

Ad alligándos reges eórum in compédibus: * et nóbiles eórum in mánicis férreis.

Ut fáciant in eis judícium conscríptum: * glória hæc est ómnibus sanctis ejus.

(The *Gloria Patri* is *not* added.)

Psalmus 150.

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in tympano et choro: * laudáte eum in chordis et órgano.

Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilatiónis: * omnis spíritus laudet Dóminum.

(The *Gloria Patri* is *not* added.)

Ant. Exsultábunt Sancti in glória, et lætabúntur in cubílibus suis.

In the meantime a cleric places on the altar near the centre on the epistle side the small stock containing the Holy Chrism and the slab of stone which is to be placed over the sepulchre after the case containing the relics has been placed in it, and the master of ceremonies places on the gospel side of the altar Chart III, containing the formula of consecration.

§ 4. *Placing of the Holy Relics in the Sepulchre.*

92. Whilst the chanters repeat the antiphon *Exsultabunt* the bishop and his assistants ascend to the predella, where the deacon removes the bishop's mitre. After the antiphon the bishop facing the altar says the following prayer:

Orémus.

Deus, qui in omni loco dominatiónis tuæ clemens ac benígnus dedicátor assístis, exáudi nos, quæsumus, et concéde, ut inviolábilis permáneat hujus loci consecrátio; et benefícia tui múneris, univérsitas fidélium quæ tibi súpplicat, percípere mereátur. Per Christum Dóminum nostrum.

R. Amen.

P.A.—*Whilst the chanters repeat the antiphon* Exsultabunt *all proceed to the first altar and take the positions indicated above* (*No.* **90**), *and the bishop and his assistants ascend to the predella of this altar, where the deacon removes the bishop's mitre. After the antiphon the bishop facing the altar says the prayer* Deus qui in omni loco.

93. The bishop resumes his mitre and, having dipped his right thumb into the vessel containing Holy Chrism held by the deacon, anoints each of the four corners of the sepulchre on the inside, reciting whilst anointing each corner the following formula from Chart III, held before him by the subdeacon:

Conse✠crétur et sancti✠ficétur hoc sepúlcrum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax huic dómui.

NOTE.—The bishop anoints each corner *twice*, i.e., once at the word *Consecretur* and again at the word *Sanctificetur*. He then raises his right hand and makes the sign of the cross three times over the corner just anointed, i.e., at the words *Patris*, *Filii* and *Spiritus sancti*

94. Having anointed the fourth corner the bishop wipes his thumb with absorbent cotton, then removes his mitre, and receding a little to the gospel side but remaining on the predella, he turns towards the people. The four priests who carried the relics in the procession then carry the bier and urn containing the relics to the bishop. The deacon opens the urn and the bishop reverently takes out with both hands the case containing the relics, and turning towards the altar places the case into the sepulchre whilst intoning the antiphon *Sub altare Dei* (these three words only) which the chanters continue to the end.

Ant. **Sub altáre Dei * sedes accepístis Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.**

V. Exsultábunt Sancti in glória.

R. Et lætabúntur in cubílibus suis.

Sub altáre Dei sedes accepístis Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.

P.A.—Whilst the bishop is anointing the fourth corner of the sepulchre the four priests, vested in red chasubles, carry the bier with the urn containing the holy relics to the altar. Clerics or priests carrying torches walk at the side of the bier. The bishop and his attendants turn towards the bier. The deacon opens the urn and the bishop extracts from it the case containing the relics which were prepared for the first *altar. The deacon closes the urn, after which*

the priests carry the bier to its former place. Two torch-bearers remain near the altar, one at each side; the others accompany the priests carrying the bier. The bishop turns towards the altar, intones the antiphon Sub altare Dei *and reverently places the case of relics in the sepulchre of the altar.*

The bier and urn are carried back to the table by the four priests mentioned above. The candles on this table are extinguished and the four priests go to the sacristy and divest.

P.A.—*The candles are not extinguished and the four priests remain near the bier.*

In the meantime the mason mixes in a dish the cement which was before blessed with the blessed water, which was kept for this purpose.[1]

95. Whilst the chanters are singing the antiphon *Sub altare Dei sedes* the bishop puts incense into the censer and incenses the relics with three swings, bowing profoundly to the relics before and after the incensation. Having given back the thurible he resumes the mitre, takes in his left hand the small slab that is to cover the sepulchre, dips his right thumb into the Holy Chrism, anoints the small slab on its nether side, in the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:

Conse✠crétur, et sancti✠ficétur hæc tábula (*vel* **hic lapis**), **per istam unctiónem et Dei benedictiónem. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**

96. The bishop then places the slab on the altar (not over the sepulchre) and wipes his thumb with absorbent cotton. The dish containing the prepared cement is now brought to the altar and with a small trowel the

[1] See above, No. 80, foot-note.

bishop spreads the cement over the ledge on the inside of the sepulchre, on which the small slab is to rest.[1] The bishop now takes the small slab in his hand, and having intoned the antiphon *Sub altare Dei* (these three words only) he places the slab over the opening of the sepulchre. The chanters in the meantime continue the antiphon *Sub altare Dei audivi,* to which they add, if necessary, the antiphon *Corpora sanctorum.*

Ant. **Sub altáre Dei * audívi voces occisórum dicéntium: Quare non deféndis sánguinem nostrum? Et accepérunt divínum respónsum: Adhuc sustinéte módicum tempus, donec impleátur númerus fratrum vestrórum.**

Ant. **Córpora Sanctórum in pace sepúlta sunt: et vivent nómina eórum in ætérnum.**

V. Glória Patri. R. Sicut erat.

97. As soon as the chanters have finished the antiphons the bishop removes his mitre and says the following prayer:

Orémus.

Deus, qui ex ómnium cohabitatióne Sanctórum ætérnum majestáti tuæ condis habitáculum, da ædificatióni tuæ increménta cœléstia, et præsta: ut quorum hic Relíquias pio amóre compléctimur, eórum semper méritis adjuvémur. Per Christum Dóminum nostrum.

R. Amen.

The bishop then resumes the mitre and *begins* to fill with cement the crevices around the small slab, which the mason may continue and finish. If any cement remain on the altar, it is removed with a sponge or rough towel. The torches which were carried by the clergy are extinguished.

P.A.—*The torches are not extinguished.*

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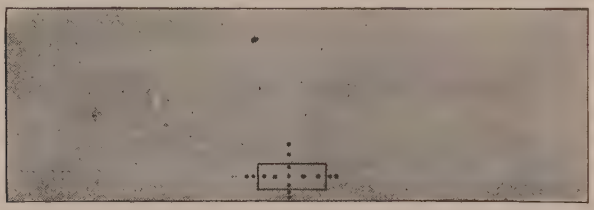
[1] The bishop may be assisted by the mason, and care should be taken that the cement does not fall on the case containing the relics.

The bishop now dips his thumb in the Holy Chrism and anoints *once* the upper side of the slab and the altar [1]



in the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:

Signé✠tur, et sancti✠ficétur hoc altáre. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

The bishop then wipes his thumb with absorbent cotton. The deacon gives the Holy Chrism to the cleric and the subdeacon hands Chart III to the master of ceremonies.

P.A.—*Having placed the relics in the first altar, the bishop and the sacred ministers descend to the foot of the altar. They then, with the other ministers mentioned below, go processionally to the second altar in the following order:* 1° *Cross-bearer and acolytes;* 2° *chanters;*[2] 3° *thurifer and Holy Chrism bearer;* 4° *priests carrying the bier, accompanied by all the torch-bearers;* 5° *bishop, wearing the mitre and carrying the crosier, and the sacred ministers;* 6° *mitre, crosier, book and candle bearers. They will be accompanied by the master of ceremonies carrying Chart III. At this altar the same prayers are recited and the same ceremonies performed as at the first altar, beginning with the*

[1] Martinucci, Hartmann, etc., say that the cross should be made not only on the slab, but also on the portions of the table of the altar near the slab as indicated by the cut.

[2] If they are not vested in cassock and surplice, they precede the cross-bearer.

prayer Deus qui in omni loco *and ending with* Signetur et sanctificetur. . . . Pax tibi. (No. 92 to No. 97 incl.)

These ceremonies are performed at each altar to be consecrated. When the ceremonies at the last altar are completed the bishop, wearing the mitre and carrying the crosier and walking between the sacred ministers, returns to the first altar, preceded by thurifer, cross-bearer, acolytes and chanters, and followed by the mitre, crosier, book and candle bearers. The bishop and sacred ministers ascend to the predella; the others take their former places. The bier and urn are carried to the sacristy by the priests, who now divest. The table on which the bier rested is carried away and the candles on this table and the torches are extinguished and carried to the sacristy. The cotton used by the bishop for wiping his thumb and the sponges or towels used for removing the cement from the altar, as well as the scrapings of the cement, are thrown into the vessel prepared for the purpose behind the altar. The cleric carries the Holy Chrism to the credence.

The vase containing the Holy Chrism is carried to the credence. The cotton used by the bishop for wiping his thumb and the sponge or towel used in removing the cement from the altar, as well as the scrapings of cement, are thrown into the vessel prepared for this purpose behind the altar.

§ 5. *Incensation of the Altar.*

98. The thurifer now carries to the altar the censer into which the bishop puts incense in the usual manner, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.[1]

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[1] When blessing the incense he makes over it the sign of the cross three times. He uses this form as often as he puts incense into the censer

His mitre is removed and, having received the censer from the deacon, he intones the antiphon *Stetit Angelus* (these two words only). He resumes the mitre and incenses the altar to the right, to the left, in front and over the table until the chanters have finished the following antiphon:

Stetit Angelus * juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspéctu Dei. Allelúja.

P.A.—*Having incensed the first altar, the bishop, retaining the censer, goes with the sacred ministers and thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc. The chanters will sing the antiphon* Stetit angelus *slowly so as to finish it when the bishop returns from the last altar. Having incensed the last altar, the bishop gives the censer to the deacon, who hands it to the thurifer. The bishop and his attendants then return to the faldstool, where the mitre is removed. Then the bishop recites the prayer* Dirigatur oratio *as noted below, after which he sits on the faldstool or goes to the throne, if he be the Ordinary, and sits down.*

99. The bishop gives the censer to the deacon, and, the mitre having been removed, standing on the predella in the middle of the altar, says the following prayer:

Orémus.

Dirigátur orátio nostra, quæsumus Dómine, sicut incénsum in conspéctu tuo, et copiósa benefícia christiánus pópulus assequátur; ut quicúmque tibi in hoc altári (*his altáribus*) sacránda libámina devótus obtúlerit, vel sacráta suscéperit; et vitæ subsídia præséntis accípiat, et remissiónem ómnium peccatórum páriter consequátur, et grátiam sempitérnæ redemptiónis percípiat. Per Christum Dóminum nostrum.

R. Amen.

He then resumes the mitre and goes with his attendants to the faldstool, placed *in plano* at the epistle corner of the steps of the altar, and sits.[1]

100. Two priests, deacons or subdeacons, vested in surplice, wipe with sponges the altar and its base, and then dry these places with rough towels. The sponges and towels are afterwards placed in a large vase behind the altar. After the function they are washed and the water of this washing is poured into the sacrarium.

P.A.—*At each of the consecrated altars there should be priests, deacons or subdeacons to perform this duty.*

A cleric carrying Chart IV containing the formula used at the following unctions will stand *in plano* at the gospel side, and another cleric carrying a salver on which will be the vase containing the Oil of Catechumens and some absorbent cotton will stand *in plano* at the epistle side. The priest, vested in surplice, whose duty it will be to incense the altar during the consecration will stand near the latter cleric.[2]

P.A.—*The priest whose duty it will be to incense the altars during the consecration stands at the epistle side of the* last *altar to be consecrated.*

101. When the altar has been wiped and dried, the bishop, sitting on the faldstool or throne, puts, in the usual manner, incense into the censer and blesses it, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

He then rises, ascends to the predella, receives the censer from the deacon and, saying nothing, incenses in the

[1] If he is the Ordinary of the diocese and a throne has been erected, he occupies this throne.

[2] For brevity this priest will be called the *incensing* priest in the following pages.

form of a cross the table of the altar *once*: 1° in the middle, 2° at the posterior corner of the gospel side, 3° at the anterior corner of the epistle side, 4° at the anterior corner of the gospel side, 5° at the posterior corner of the epistle side.

P.A.—*Having incensed the first altar, the bishop, retaining the censer, goes with the sacred ministers and the thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the deacon who hands it to the thurifer. Then the bishop and his attendants return to the first altar and ascend to the predella.*

102. He then gives the censer to the deacon who hands it to the thurifer. The bishop now puts in the usual manner incense into the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

The bishop receives the censer from the deacon and intones the responsory *Dirigatur* (this word only), which the chanters continue to the end.

Resp. **Dirigátur * orátio mea, sicut incénsum in conspéctu tuo, Dómine.**

V. Elevátio mánuum meárum sacrifícium vespertínum.

During the chant of this responsory the bishop goes around the altar *three times* incensing continuously the support and the table together. He begins each time at

the middle, proceeds to the epistle corner, then behind the altar, and, passing by the gospel corner, returns to the middle in front.[1]

P.A.—*Having incensed the first altar three times, the bishop, retaining the censer, goes with the sacred ministers to the second altar and incenses it in the same manner as the first, by going around it three times. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the priest whose duty it will be to incense the altar. The priest receives the censer with the usual kisses. The bishop and sacred ministers return to the first altar and ascend to the predella. The* incensing *priest follows the bishop to the foot of the first altar and after the bishop has intoned the antiphon* Erexit Jacob *begins to incense the altar in the manner described below.*

103. After the third incensation, the *incensing* priest will go to the predella, receive the censer from the bishop with the usual kisses, descend *in planum* at the middle and when the bishop has intoned the antiphon *Erexit Jacob* he will begin to incense the altar with *single* swings. He begins at the middle, proceeds to the epistle corner, goes behind the altar and returns to the front of the altar by the gospel side, walking always *in plano*. This he does continuously, except when the bishop uses the censer in the course of the consecration.

§ 6. *Anointing of the Altar.*

104. The bishop, having given the censer to the priest, intones the antiphon *Erexit Jacob* (these two words only)

[1] If the back of the altar is attached to the wall, he begins at the middle, incenses the support as far as the epistle corner, then the side of the altar at the epistle corner, afterwards the table from the epistle to the gospel side, then the side of the altar at the gospel corner and finally the support from the gospel corner to the middle.

which the chanters continue and to which they add the psalm *Quam dilecta.*

Ant. Eréxit Jacob * lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.

Psalmus 83.

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit et déficit ánima mea in átria Dómini.[1]

Cor meum, et caro mea * exsultavérunt in Deum vivum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine virtútum: * rex meus, et Deus meus.

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudábunt te.

Beátus vir cujus est auxílium abs te: * ascensiónes in corde suo dispósuit in valle lacrimárum in loco, quem pósuit.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: * vidébitur Deus deórum in Sion.

Dómine Deus virtútum exáudi oratiónem meam: * áuribus pércipe Deus Jacob.

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:

Quia mélior est dies una in átriis tuis, * super míllia.

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in tabernáculis peccatórum.

Quia misericórdiam et veritátem díligit Deus: * grátiam et glóriam dabit Dóminus.

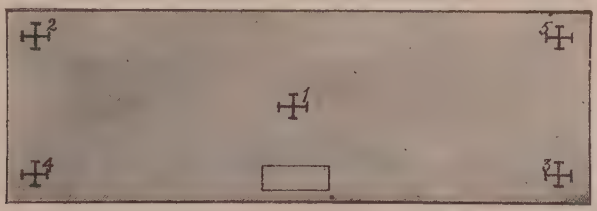
Non privábit bonis eos, qui ámbulant in innocéntia: * Dómine virtútum, beátus homo, qui sperat in te.

(The *Gloria Patri* is *not* added.)

Ant. Eréxit Jacob lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.

[1] The antiphon *Erexit Jacob* may be repeated after each verse of this psalm. See above, No. **66**, foot-note.

105. Whilst the bishop is intoning the antiphon *Erexit Jacob* the cleric at the gospel side gives Chart IV, containing the formula used in this unction, to the subdeacon who holds it before the bishop, and the cleric at the epistle side gives the vase containing the *Oleum Catechumenorum* to the deacon; the latter cleric, holding a salver with balls of absorbent cotton, stands at the right of the deacon. Having intoned the antiphon the bishop anoints with the *Oleum Catechumenorum* the table of the altar in the form of a cross in the middle and at the four corners in the following order:



pronouncing the following form at *each* unction:

Sancti✠ficétur et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N. N.*). **Pax tibi.**

At each unction the bishop makes the sign of the cross with his thumb twice, i.e., at the words *Sanctificetur* and *Consecretur*, then raising his right hand he blesses it three times, i.e., at the words *Patris*, *Filii* and *Spiritus sancti*. At the letter *N.* in the formula he inserts the name (*names*) of the saint (*saints*) to whom the altar is dedicated. During this ceremony the deacon and subdeacon hold the borders of the bishop's cope. After the last unction the bishop wipes his thumb with absorbent cotton, and the deacon and subdeacon give the *Oleum Catechumenorum* and Chart IV to the clerics.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of* Oleum Catechumenorum *and followed by the* incensing *priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar all return to the first altar. The bishop and sacred ministers ascend to the predella and the* incensing *priest remains* in plano.

NOTE.—Another censer may be prepared for the incensation, which is to follow, and given to the priest who incenses the altar.

106. Towards the end of the psalm *Quam dilecta* the bishop puts incense into the censer presented to him by the *incensing* priest. The deacon offers the boat and the bishop blesses the incense in the censer, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

As soon as the chanters have repeated the antiphon *Erexit Jacob* the *incensing* priest hands the censer to the bishop. The bishop intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

Resp. **Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine.**
V. Elevátio mánuum meárum sacrifícium vespertínum.

In the meantime the bishop incenses the altar in the manner described above (No. **102**) going around the altar only *once* by the epistle side and returning by the gospel side.

P.A.—*Retaining the censer, the bishop and the sacred ministers, followed by the* incensing *priest, go to the second altar, and the bishop incenses it in the same manner as the first altar. Then they go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the* incensing *priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer* Adsit Domine *has been recited. The* incensing *priest goes to the first altar and continues the incensation as before.*

107. Having arrived at the middle in front the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Adsit, Dómine, misericórdiæ tuæ ineffábilis píetas, et super hunc lápidem (*hos lápides*) **opem tuæ bene✠dictiónis, et virtútem tuæ unctiónis infúnde; ut, te largiénte, réferat præmium quisquis intúlerit votum. Per Christum Dóminum nostrum.**

R. Amen.

108. After this prayer the bishop intones the antiphon *Mane surgens Jacob* (these three words only) which the chanters continue and to which they add the psalm *Bonum est.*

Ant. **Mane surgens Jacob * erigébat lápidem in títulum, fundens óleum désuper: votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.**

Psalmus 91.

Bonum est confitéri Dómino, * et psállere nómini tuo Altíssime.[1]

Ad annuntiándum mane misericórdiam tuam, * et veritátem tuam per noctem.

In decachórdo, psaltério: * cum cántico, in cíthara.

Quia delectásti me Dómine in factúra tua: * et in opéribus mánuum tuárum exsultábo.

Quam magnificáta sunt ópera tua Dómine! * nimis profúndæ factæ sunt cogitatiónes tuæ.

Vir insípiens non cognóscet: * et stultus non intélliget hæc.

Cum exórti fúerint peccatóres sicut fœnum: * et apparúerint omnes, qui operántur iniquitátem:

Ut intéreant in sæculum sæculi: * tu autem Altíssimus in ætérnum Dómine.

Quóniam ecce inimíci tui Dómine, quóniam ecce inimíci tui períbunt: * et dispergéntur omnes, qui operántur iniquitátem.

Et exaltábitur sicut unicórnis cornu meum: * et senéctus mea in misericórdia úberi.

Et despéxit óculus meus inimícos meos: * et in insurgéntibus in me malignántibus áudiet auris mea.

Justus ut palma florébit: * sicut cedrus Líbani multiplicábitur.

Plantáti in domo Dómini,* in átriis domus Dei nostri florébunt.

Adhuc multiplicabúntur in senécta úberi: * et bene patiéntes erunt, ut annúntient:

Quóniam rectus Dóminus Deus noster: * et non est iníquitas in eo.

(The *Gloria Patri* is *not* added.)

Ant. Mane surgens Jacob erigébat lápidem in títulum, fundens óleum désuper: votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.

Having intoned the antiphon *Mane surgens Jacob* the bishop resumes his mitre and then anoints the altar a

[1] The antiphon *Mane surgens* may be repeated after each verse of this psalm. See above, No. 66, foot-note.

second time with the *Oleum Catechumenorum* in the same manner as described above (No. 105) in the following order,

reciting the following formula from Chart IV held before him by the subdeacon:

Sancti✠ficétur et conse✠crétur lapis iste. **In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N.** (*Sanctórum N.N.*). **Pax tibi.**

During this ceremony the deacon and subdeacon will hold the borders of the bishop's cope. After the last unction the bishop wipes his thumb with absorbent cotton, and the deacon and subdeacon give the *Oleum Catechumenorum* and Chart IV to the clerics.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of* Oleum Catechumenorum *and followed by the* incensing *priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the* incensing *priest remains* in plano *until the psalm* Bonum est *is ended; the cleric who has charge of the holy oils will carry the vase containing the* Oleum Catechumenorum *to the table and replace it with the* Sanctum Chrisma.

109. Towards the end of the psalm *Bonum est* the bishop puts incense into the censer presented to him by the *incensing* priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

As soon as the chanters have repeated the antiphon *Mane surgens Jacob* the *incensing* priest hands the censer to the bishop who intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

Resp. **Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine.**
V. Elevátio mánuum meárum sacrifícium vespertínum.

In the meantime the bishop incenses the altar in the manner described above (No. **102**), going around the altar only *once* by the epistle side and returning by the gospel side.

P.A.—*Retaining the censer the bishop and sacred ministers, followed by the* incensing *priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar the bishop gives the censer to the* incensing *priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer* Omnipotens sempiterne *has been recited. The* incensing *priest goes to the first altar and continues the incensation as before.*

110. Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayers:

Adésto, Dómine, dedicatióni hujus mensæ tuæ (*harum mensárum tuárum*), **et in eam** (*eas*), **quæ a nobis indígnis sancto liníta est** (*linítae sunt*) **óleo, bene✠dictiónis et sancti✠ficatónis tuæ virtútem, et consecratiónem infúnde. Qui vivis et regnas Deus, per ómnia sæcula sæculórum.**
R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc, quod (*altária haec, quae*) **in honórem tuum, et in memóriam Sancti tui N.** (*Sanctórum tuórum N.N.*), **nos indígni consecrámus, virtúte tuæ bene✠dictiónis sanctífica; et ómnibus te hic invocántibus, atque in te sperántibus, auxílii tui munus osténde; ut huic altári** (*his altáribus*) **impósita múnera semper accépta fíeri dignéris: et in eo** (*eis*) **sacramentórum virtus, et votórum semper obtineátur efféctus. Per Christum Dominum nostrum.**
R. Amen.

111. After these prayers the cleric hands the vase containing the *Sanctum Chrisma* to the deacon and the bishop intones the antiphon *Unxit te Deus* (these three words only), which the chanters continue and to which they add the psalm *Eructavit cor meum.*

Ant. **Unxit te Deus, * Deus tuus, óleo lætítiæ præ consórtibus tuis.**

Psalmus 44.

Eructávit cor meum verbum bonum: * dico ego ópera mea regi.[1]

Lingua mea cálamus scribæ, * velóciter scribéntis.

Speciósus forma præ fíliis hóminum, diffúsa est grátia in lábiis tuis: * proptérea benedíxit te Deus in ætérnum.

Accíngere gládio tuo super femur tuum, * potentíssime.

Spécie tua et pulchritúdine tua * inténde, próspere procéde, et regna.

Propter veritátem, et mansuetúdinem, et justítiam: * et dedúcet te mirabíliter déxtera tua.

Sagíttæ tuæ acútæ, pópuli sub te cadent, * in corda inimicórum regis.

Sedes tua Deus in sæculum sæculi: * virga directiónis, virga regni tui.

Dilexísti justítiam, et odísti iniquitátem: * proptérea unxit te Deus Deus tuus óleo lætítiæ præ consórtibus tuis.

Myrrha, et gutta, et cásia a vestiméntis tuis, a dómibus ebúrneis: * ex quibus delectavérunt te fíliæ regum in honóre tuo.

Astitit regína a dextris tuis in vestítu deauráto: * circúmdata varietáte.

Audi fília, et vide, et inclína aurem tuam: * et oblivíscere pópulum tuum, et domum patris tui.

Et concupíscet rex decórem tuum: * quóniam ipse est Dóminus Deus tuus, et adorábunt eum.

Et fíliæ Tyri in munéribus * vultum tuum deprecabúntur: omnes dívites plebis.

Omnis glória ejus fíliæ regis ab intus, * in fímbriis áureis circumamícta varietátibus.

Adducéntur regi vírgines post eam: * próximæ ejus afferéntur tibi.

Afferéntur in lætítia et exsultatióne: * adducéntur in templum regis.

Pro pátribus tuis nati sunt tibi fílii: * constítues eos príncipes super omnem terram.

Mémores erunt nóminis tui: * in omni generatióne et generatiónem.

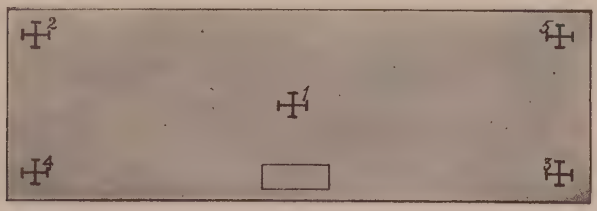
Proptérea pópuli confitebúntur tibi in ætérnum: * et in sæculum sæculi.

[1] The antiphon *Unxit te Deus* may be repeated after each verse of this psalm. See above, No. **66**, foot-note.

(The *Gloria Patri* is *not* added.)

Ant. **Unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis.**

Having intoned the antiphon *Unxit te Deus*, the bishop resumes his mitre and then anoints the altar with Holy Chrism in the manner described above (No. 105) in the following order



reciting the following formula from Chart IV held before him by the subdeacon:

Sancti✠ficétur, et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). **Pax tibi.**

After the last unction the bishop wipes his thumb with absorbent cotton, and the deacon and subdeacon give the vase containing the Holy Chrism and Chart IV to the clerics.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of* Holy Chrism *and followed by the* incensing *priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the*

incensing *priest remains* in plano *until the psalm* Eructavit cor meum *is ended; the cleric who has charge of the holy oils will carry the Holy Chrism to the table and prepare the cruets containing the* Oleum Catechumenorum *and the* Sanctum Chrisma.

112. Towards the end of the psalm *Eructavit cor meum* the bishop puts incense into the censer presented to him by the *incensing* priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

As soon as the chanters have repeated the antiphon *Unxit te Deus* the *incensing* priest hands the censer to the bishop, who intones the responsory *Dirigatur* (this word only), and the chanters continue it to the end.

Resp. **Dirígátur * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrifícium vespertínum.**

In the meantime the bishop incenses the altar in the manner described above (No. **102**), going around the altar *once*, passing *this time* by the gospel side and returning by the epistle side.

P.A.—*Retaining the censer, the bishop and sacred ministers, followed by the* incensing *priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the* incensing *priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer* Descendat quæsumus *has been recited. The* incensing *priest goes to the first altar and continues the incensation as before.*

113. Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest who continues the incensation of the altar (*altars*) as before until the bishop has anointed the twelve crosses on the inner walls of the church.

NOTE.—The cleric who has charge of the holy oils will carry the vase containing the Holy Chrism to the table and prepare the cruets containing the *Oleum Catechumenorum* and the *Sanctum Chrisma*, and a large quantity of absorbent cotton and a rough towel.

114. At the end of the responsory the bishop removes his mitre and says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (*hæc altária*), **qui et dona nostra, et pópuli tui in eo** (*eis*) **sanctificet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.**
R. Amen.

115. The bishop intones the antiphon *Sanctificavit* (this word only), which the chanters continue and to which they add the psalm *Deus noster refugium*.

Ant. **Sanctificávit * Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.**

Psalmus 45.

Deus noster refúgium, et virtus: * adjútor in tribulatiónibus, quæ invenérunt nos nimis.[1]

Proptérea non timébimus, dum turbábitur terra: * et transferéntur montes in cor maris.

Sonuérunt, et turbátæ sunt aquæ eórum: * conturbáti sunt montes in fortitúdine ejus.

Flúminis ímpetus lætíficat civitátem Dei: * sanctificávit tabernáculum suum Altíssimus.

Deus in médio ejus, non commovébitur: * adjuvábit eam Deus mane dilúculo.

Conturbátæ sunt gentes, et inclináta sunt regna: * dedit vocem suam, mota est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Veníte, et vidéte ópera Dómini, quæ pósuit prodígia super terram: * áuferens bella usque ad finem terræ.

Arcum cónteret, et confrínget arma: * et scuta combúret igni.

Vacáte, et vidéte quóniam ego sum Deus: * exaltábor in géntibus, et exaltábor in terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

(The *Gloria Patri* is *not* added.)

Ant. **Sanctificávit Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.**

116. Having intoned the antiphon *Sanctificavit*, the bishop resumes the mitre. The deacon receives from the cleric the cruets containing the Holy Chrism and Oil of Catechumens which he hands to the bishop. The latter taking the cruets in his right hand (or one cruet in each hand) pours the holy oils conjointly on the middle of the altar in a straight line from the epistle

[1] The antiphon *Sanctificavit Dominus* may be repeated after each verse of this psalm. See above, No. 66, foot-note.

side to the gospel side. Having given the cruets to the deacon, who hands them to the cleric to be carried to the table, the bishop draws back the right sleeve of his cassock and alb and with the palm of his right hand rubs the holy oils over the entire surface of the altar, first towards the back of the altar and then towards the front of it. During this unction no prayer is to be recited by the bishop. The deacon and subdeacon will hold aloft the borders of the bishop's cope.

P.A.—*The bishop wipes his hand with absorbent cotton, and then goes with the sacred ministers, preceded by the cleric carrying the cruets containing the* Sanctum Chrisma *and* Oleum Catechumenorum *and followed by the* incensing *priest, to the second altar which he anoints with both oils with the same ceremonies as the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop will wipe his hand and ring, first with absorbent cotton and then with a rough towel, after which he will adjust the arm-sleeves of his cassock and alb. The* incensing *priest goes to the first altar and continues the incensation as before; the cleric who has charge of the holy oils carries the cruets to the table; the bishop and sacred ministers go to the faldstool, where the bishop afterwards intones the antiphon* Ecce odor, *recites the invitatory* Lapides hos, *and intones the antiphon* Lapides pretiosi (see below).

117. After the unction the bishop will wipe his hand and his ring first with absorbent cotton and then with the rough towel, after which he will adjust the arm-sleeves of his cassock and of the alb. The cleric carries the cruets to the table. The bishop still standing on the predella and facing the altar then intones the antiphon *Ecce odor filii mei* (these four words only), which the chanters continue and to which they add the psalm *Fundamenta ejus.*

Ant. **Ecce odor fílii mei * sicut odor agri pleni, cui benedíxit Dóminus: créscere te fáciat Deus meus, sicut arénam maris: et donet tibi de rore cœli benedictiónem.**

Psalmus 86.

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te, * cívitas Dei.

Memor ero Rahab, et Babylónis * sciéntium me.

Ecce alienígenæ, et Tyrus, et pópulus Æthíopum, * hi fuérunt illic.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse fundávit eam Altíssimus?

Dóminus narrábit in scriptúris populórum et príncipum: * horum, qui fuérunt in ea.

Sicut lætántium ómnium * habitátio est in te.

(The *Gloria Patri* is *not* added and the antiphon *Ecce odor* is *not* repeated.)

Whilst the chanters are singing this antiphon and psalm, the platform[1] is placed near the wall under the cross painted on the wall either behind the altar or opposite the gospel corner of the altar; a cleric will get ready the censer and boat filled with incense; the cleric who has charge of the holy oils will prepare on a salver the little vase containing the Holy Chrism, a quantity of absorbent cotton and Chart V containing the formula used when anointing the crosses on the walls of the church.

118. After the psalm *Fundamenta ejus* the bishop, still wearing the mitre and standing on the predella facing the altar, recites the following invitatory:

Lápidem hunc (*lápides hos*), **fratres caríssimi, in quo** (*quibus*) **unguéntum sacræ unctiónis effúnditur, ad suscipiénda pópuli sui vota et sacrifícia, orémus, ut Dóminus noster benedícat et cónsecret, et quod est unctum a nobis,**

[1] See No. 14 (*d*), 3°.

sit unctum in nómine ejus: ut plebis vota suscípiat, et altári (*altáribus*) per sacram unctiónem perfécto (*perfectis*) dum propitiatiónem Sacrórum impónimus, ipsi propitiatóres Dei esse mereámur. Per Jesum Christum Dóminum nostrum, qui cum eo, et Spíritu sancto vivit et regnat Deus in sæcula sæculórum.

R. Amen.

Then he intones the antiphon *Lapides pretiosi* (these two words only), which the chanters continue and to which they add the psalm *Lauda Jerusalem* and the responsories *Hæc est Jerusalem* and *Plateæ tuæ*.

Ant. Lápides pretiósi * omnes muri tui, et turres Jerúsalem gemmis ædificabúntur.

Psalmus 147.

Lauda Jerúsalem Dóminum: * lauda Deum tuum Sion.

Quóniam confortávit seras portárum tuárum: * benedíxit fíliis tuis in te.

Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.

Qui emittít elóquium suum terræ: * velóciter currit sermo ejus.

Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.

Mittit crystállum suam sicut buccéllas: * ante fáciem frígoris ejus quis sustinébit?

Emíttet verbum suum et liquefáciet ea: * flabit spíritus ejus, et fluent aquæ.

Qui annúntiat verbum suum Jacob: * justítias et judícia sua Israël.

Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.

Glória Patri. Sicut erat.

R. Hæc est Jerúsalem cívitas illa magna cœléstis, ornáta tamquam sponsa Agni. * Quóniam tabernáculum facta est. Allelúja.

V. Portæ ejus non claudéntur per diem; nox enim non erit in ea. Quóniam tabernáculum facta est. Allelúja.

R. Platéæ tuæ, Jerúsalem, sterneńtur auro mundo,

allelúja: et cantábitur in te cánticum lætítiæ, allelúja: * Et per omnes vicos tuos ab univérsis dicétur: allelúja, allelúja.

V. Luce spléndida fulgébis, et omnes fines terræ adorábunt te. Et per omnes vicos tuos ab univérsis dicétur: allelúja, allelúja.

§ 7. *Anointing of the Twelve Crosses on the Walls of the Church.*

119. Having intoned the antiphon *Lapides pretiosi*, the bishop descends to the foot of the altar and takes the crosier in the left hand. Preceded by the thurifer, cleric carrying the Holy Chrism, and cross-bearer and acolytes, he goes, having his ministers at his side, to the cross painted on the wall under which the platform was placed. The cross-bearer and acolytes stand at the left of the platform, the cleric carrying the Holy Chrism at the right of it. The bishop gives the crosier to the crosier-bearer, and ascends the platform together with the deacon and subdeacon, if it be sufficiently large. The deacon at the bishop's right holds the vase containing the Holy Chrism or gives it to the bishop, and the subdeacon is at the bishop's left holding Chart V containing the formula used at this unction.[1] The bishop dips his right thumb into the Holy Chrism and anoints the wall on the painted cross[2] in the manner described above (No. **105**), saying:

Sancti✠ficétur et conse✠crétur hoc templum: In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: in honórem

[1] If the platform is not large enough for the bishop and his ministers, the master of ceremonies may go up with the bishop and perform the duties of the deacon and subdeacon; but if he is not in sacred orders, he cannot wipe away the oil that may flow on the wall.

[2] *Above* or *below* the cross, if it be of marble or metal.

Dei, et gloriósæ Virginis Maríæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*).[1] **Pax tibi.**

He then wipes his thumb with absorbent cotton handed him by the deacon. If the oil flow down the wall, the deacon wipes it away with absorbent cotton.

After the unction the bishop descends and the platform is carried to the next cross painted on the wall towards the left of the first cross, i.e., on the gospel side, proceeding towards the front of the church. The bishop then facing the cross on the wall which he just anointed puts incense into the censer, the deacon offering the boat, and blesses the incense in the censer, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

The deacon then removes the mitre and hands the censer to the bishop, who, having bowed with his ministers to the cross, incenses it with three swings.

After the incensation all bow to the cross; the bishop gives the censer to the deacon who hands it to the thurifer; the bishop resumes the mitre and the crosier, and all proceed to the second cross under which the platform was placed.

120. This ceremony is carried out at each of the twelve crosses painted on the wall, except that it is not necessary to put incense into the censer at every cross, but it will be sufficient to renew it when necessary, i.e., at every third or fourth cross. The crosses are anointed in order, first on the gospel side, then at the front of the church, i.e., on either side of the main door, afterwards on the epistle side, beginning at the front of the church

[1] Here the bishop inserts the name (names) of the Titular of the church.

and finishing at the cross opposite the epistle corner of the altar or behind the altar.

121. Whilst the last cross is being anointed one cleric gets ready the grains of incense on a salver and another the vase containing holy water and the sprinkle. After the last unction the platform is removed so as not to interfere with the following ceremonies; the cleric who has charge of the holy oils carries the vase containing the Holy Chrism to the table; the cross-bearer and acolytes go to the gospel side of the altar and stand *in plano;* the thurifer carries the censer to the sacristy; the bishop and his ministers go to the foot of the altar, where the bishop gives the crosier to the crosier-bearer, then they ascend to the predella and stand before the middle of the altar.

122. The *incensing* priest goes to the bishop and presents the censer. The deacon holds the boat and the bishop puts incense into the censer and blesses it, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

The bishop, facing the altar, intones the antiphon *Ædificavit Moyses* (these words only), which the chanters continue to the end:

Ant. **Ædificávit Móyses * altáre Dómino Deo ófferens super illud holocáusta: et ímmolans víctimas fecit sacrifícium vespertínum in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.**

The bishop having intoned this antiphon, receives the censer from the *incensing* priest, incenses this time only the table of the (*first*) altar and then gives the censer to the priest who continues the incensation as before.

§ 8. *Burning of the Incense on the Altar.*

123. After the antiphon *Ædificavit Moyses* has been sung, the bishop, still wearing the mitre, recites the invitatory *Dei Patris omnipotentis, etc.*

P.A.—*If several altars are consecrated, the bishop goes to the faldstool, where he recites the invitatory* Dei Patris *and blesses the grains of incense* (*see below*) *for all the altars.*

Dei Patris omnipoténtis misericórdiam súpplices implorémus, fratres caríssimi, ut altare hoc (*altária hæc*) **sacrifíciis spirituálibus imbuéndum** (*imbuénda*), **nostræ vocis exorátus offício præsénti bene✠dictióne sanctíficet, atque in eo** (*eis*) **semper oblatiónes famulórum suórum stúdio sanctæ devotiónis impósitas bene✠dícere, et sancti✠ficáre dignétur: et spirituáli placátus incénso précibus famíliæ suæ promptus exaudítor assístat. Per Christum Dóminum nostrum.**

R. Amen.

124. At the end of this invitatory one cleric carrying the grains of incense on a salver and another cleric carrying the holy water ascend to the first step below the predella; the bishop turns towards these two clerics, and, the mitre having been removed, blesses the grains of incense, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur; dignáre respícere, bene✠dícere, et sancti✠ficáre hanc creatúram incénsi, ut omnes languó-

res, omnésque infirmitátes, atque insídiæ inimíci odórem ejus sentiéntes effúgiant, et separéntur a plásmate tuo, quod pretióso Fílii tui sánguine redemísti, ut numquam lædátur a morsu iníqui serpéntis. Per eúmdem Christum Dóminum nostrum.

R. Amen.

Having received the sprinkle from the deacon, the bishop sprinkles with holy water the grains of incense in the middle, to his left and to his right. The deacon receives the sprinkle from the bishop and hands it to the cleric carrying the holy-water vase, who carries it to the table.

P.A.—*The bishop resumes his mitre and goes with the sacred ministers to the predella of the first altar.*

The deacon then puts the mitre on the bishop and receives the salver containing the grains of incense from the cleric. The latter goes to the epistle corner *in plano*, where he will receive from the deacon the salver, after all the grains have been placed on the altar. A cleric brings to the altar the five crosses made of wax tapers, and stands at the right of the deacon.

125. The bishop, having turned to the altar, takes the grains of incense from the salver and forms with five grains a cross at each of the five places on the table of the altar where he before made the unctions with the Oil of Catechumens and Holy Chrism, observing the order indicated in the following plan.[1]

[1] The centre cross should not be placed over the sepulchre.

After having made each cross he places one of the crosses made of wax tapers on the grains, before making the next cross.[1] As soon as the bishop has made the fifth cross a cleric lights the four ends of each cross of wax tapers.

P.A.—*Having made the crosses with grains of incense on the first altar, the bishop and sacred ministers, preceded by the cleric carrying the salver containing the grains of incense and followed by the* incensing *priest, go to the second altar on which the bishop makes five crosses with grains of incense, over which he places crosses made of wax tapers, as he did on the first altar. They then go to third, fourth, etc., altars and perform the same ceremonies. As soon as the bishop leaves each altar a cleric lights the four ends of each cross of wax tapers on the altar. Whilst this function is being performed at each altar the* incensing *priest incenses the altar. Having performed this ceremony at the last altar, the bishop and sacred ministers return to the faldstool where they remain until the end of the Preface* (*see below*). *The cleric carries the salver to the credence and the* incensing *priest carries the censer to the sacristy and his duty ceases.*

The *incensing* priest carries the censer to the sacristy and his duty ceases. The salver is put on the credence.

126. A cushion is placed on the lowest step of the altar[2] in the middle and, when the crosses have been lighted, the bishop and his ministers descend to the foot of the altar. The deacon removes the bishop's mitre and skull-

[1] Martinucci, Lib. VII, cap. XVI, n. 112, foot-note, says that it is the custom (*presumably in Rome*) to attach beforehand five grains of incense to the crosses made of wax tapers, and then the bishop needs only to place the taper-crosses at their places with the grains of incense turned downwards. He remarks, "*Hæc ratio est commodior atque expeditior et præscriptio rubricæ eodem modo impletur.*"

[2] In front of the faldstool if *several* altars are consecrated.

cap, after which all kneel. The bishop, kneeling on the cushion, intones the *Alleluja*[1] and the versicle *Veni sancte Spiritus* (these words only), which the chanters continue and to which they add the two antiphons that follow:

Allelúja. Veni sancte Spíritus: * reple tuórum corda fidélium, et tui amóris in eis ignem accénde.

Ant. **Ascéndit fumus arómatum in conspéctu Dómini de manu Angeli.**

Ant. **Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspéctu Dei.**

127. The *Alleluja* and the versicle *Veni sancte Spiritus . . . accende* having been sung, all rise and the deacon puts the skull-cap on the bishop. When the chanters have finished the antiphon *Stetit Angelus* the bishop says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Dómine sancte, Pater omnípotens, ætérne Deus, clemens et propítius preces nostræ humilitátis exáudi, et réspice ad hujus altáris tui (*horum altárium tuórum*) **holocáustum, quod non igne visíbili probétur, sed infúsum sancti Spíritus tui grátia in odórem suavitátis ascéndat, et legítime se suméntibus Eucharístia medicábilis fiat, ad vitámque proficiat sempitérnam. Per Christum Dóminum nostrum.**

R. Amen.

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[1] From Septuagesima to Easter the *Alleluja* is omitted.

128. As soon as the grains of incense on the altar are consumed clerics scrape with spatulas the burnt incense and wax from the altar and place the scrapings into a vase prepared for that purpose. The scrapings are afterwards thrown into the sacrarium.

P.A.—*Each altar is cleansed in this manner by two clerics.*

After the prayer *Domine sancte* the bishop says again.

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Deus omnípotens, in cujus honórem, ac beatíssimæ Vírginis Maríæ, et ómnium Sanctórum, ac nomen et memóriam Sancti tui N. (*Sanctórum tuórum N.N.*) **nos indígni altáre hoc** (*altária hæc*) **consecrámus, clemens et propítius preces nostræ humilitátis exáudi, et præsta, ut in hac mensa** (*his mensis*) **sint libámina tibi accépta, sint grata, sint pínguia, et sancti Spíritus tui semper rore perfúsa; ut omni témpore hoc in loco** (*his in locis*) **supplicántis tibi famíliæ tuæ anxietátes réleves, ægritúdines cures, preces exáudias, vota suscípias, desideráta confírmes, postuláta concédas. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus.**

129. After this prayer, having his hands extended on his breast, the bishop recites in a *moderate tone* of voice (or sings *tono feriali*) the following Preface:

V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Et, ut propensióri cura, et attentióri famulátu tibi servitútis offícia deferámus, hoc præsértim témpore, quo religiosárum méntium hábitum ultra paríetum ornátum delegísti, templum istud, in quo Sancti tui N. (*Sanctórum tuórum N.N.*) méntio habétur, bene✠dícere, et sancti✠ficáre dignéris: per cujus (*quorum*) sacram reveréntiam et honórem, sacratíssimo nómini tuo hoc altáre (*hæc altária*) dedicámus. Hujus (*horum*) ígitur, Dómine, efflagitátus précibus, dignáre hoc altáre (*hæc altária*) cœlésti sancti✠ficatióne perfúndere, et bene✠dícere. Assístant Angeli claritátis, et sancti Spíritus illustratióne perfúlgeat. Sit (*sint*) illíus quoque apud te grátiæ, cujus fuit illud quod Abraham, pater fídei, in nostræ figúram redemptiónis, fílium immolatúrus exstrúxit; quod Isaac in conspéctu tuæ majestátis instítuit; quod Jacob Dóminum magna videns visióne eréxit; ut hic oránte exáudias; hic obláta sanctí✠fices; hicque superpósita bene✠dícas; hic quoque benedícta distríbuas. Sit ergo ecclésiæ tuæ títulus sempitérnus, sit mensa (*sint mensæ*) cœlésti spiritualíque convívio præparáta (*præparátæ*). Tu ígitur, Dómine, próprio ore tuo hóstias super eam (*eas*) impósitas bene✠dícito, et benedíctas suscípito. Ac nobis ómnibus tríbue, ut participatióne eárum vitam acquirámus sempitérnam.

The following he recites in a low tone, loud enough, however, to be heard by those standing near him:

Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

§ 9. *Anointing of the Front of the Altar.*

130. The bishop then resumes the mitre and with his assistants ascends to the predella. A cleric carries on a salver the vase containing the *Sanctum Chrisma* and some absorbent cotton to the altar and gives them to the deacon. The bishop intones the antiphon *Confirma hoc Deus* (these three words only), which the chanters continue and to which they add the psalm *Exsurgat Deus:*

Ant. **Confírma hoc Deus, * quod operátus es in nobis a templo sancto tuo, quod est in Jerúsalem. Allelúja.**

Psalmus 67.

Exsúrgat Deus, et dissipéntur inimíci ejus, * et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, defíciant: * sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

Et justi epuléntur, et exsúltent in conspéctu Dei: * et delecténtur in lætítia.

Cantáte Deo, psalmum dícite nómini ejus: * iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.

Exsultáte in conspéctu ejus: * turbabúntur a fácie ejus, patris orphanórum, et júdicis viduárum.

Deus in loco sancto suo: * Deus qui inhabitáre facit uníus moris in domo:

Qui edúcit vinctos in fortitúdine, * simíliter eos qui exásperant, qui hábitant in sepúlchris.

Deus, cum egrederéris in conspéctu pópuli tui, * cum pertransíres in desérto.

Terra mota est, étenim cœli distillavérunt a fácie Dei Sínai, * a fácie Dei Israël.

Plúviam voluntáriam segregábis Deus hæreditáti tuæ. * et infirmáta est, tu vero perfecísti eam.

Animália tua habitábunt in ea: * parásti in dulcédine tua páuperi Deus.

Dóminus dabit verbum evangelizántibus, * virtúte multa.

Rex virtútum dilécti dilécti: * et speciéi domus divídere spólia.

Si dormiátis inter médios

cleros, pennæ colúmbæ deargentátæ, * et posterióra dorsi ejus in pallóre auri.

Dum discérnit cœléstis reges super eam, nive dealbabúntur in Selmon: * mons Dei, mons pinguis.

Mons coagulátus, mons pinguis: * ut quid suspicámini montes coagulátos?

Mons in quo beneplácitum est Deo habitáre in eo: * étenim Dóminus habitábit in finem.

Currus Dei decem míllibus múltiplex, míllia lætántium: * Dóminus in eis in Sina in sancto.

Ascendísti in altum, cepísti captivitátem: * accepísti dona in homínibus:

Etenim non credéntes, * inhabitáre Dóminum Deum.

Benedíctus Dóminus die quotídie; * prósperum iter fáciet nobis Deus salutárium nostrórum.

Deus noster, Deus salvos faciéndi: * et Dómini Dómini éxitus mortis.

Verúmtamen Deus confrínget cápita inimicórum suórum: * vérticem capílli perambuléntium in delíctis suis.

Dixit Dóminus: Ex Basan convértam, * convértam in profúndum maris:

Ut intingátur pes tuus in sánguine: * lingua canum tuórum ex inimícis, ab ipso.

Vidérunt ingréssus tuos Deus: * ingréssus Dei mei, regis mei, qui est in sancto.

Prævenérunt príncipes conjúncti psalléntibus, * in médio juvenculárum tympanistriárum.

In ecclésiis benedícite Deo Dómino, * de fóntibus Israël.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Príncipes Juda duces eórum: * príncipes Zábulon, príncipes Néphthali.

Manda Deus virtúti tuæ: * confírma hoc Deus, quod operátus es in nobis.

A templo tuo in Jerúsalem, * tibi ófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdant eos, qui probáti sunt argénto.

Díssipa gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia prævéniet manus ejus Deo.

Regna terræ, cantáte Deo: * psállite Dómino.

Psállite Deo, qui ascéndit super cœlum cœli, * ad Oriéntem.

Ecce dabit voci suæ vocem

virtútis, date glóriam Deo super Israël, * magnificéntia ejus, et virtus ejus in núbibus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

Glória Patri et Fílio * et Spirítui sancto.

Sicut erat in princípio, * et nunc et semper, * et in sæcula sæculórum. Amen.

(The antiphon *Confirma hoc Deus* is *not* repeated.)

131. As soon as the bishop has intoned the antiphon *Confirma hoc Deus*, he dips his thumb into the Holy Chrism and makes with it the sign of the cross on the front of the altar, half-way between the table and the predella, saying nothing.[1] If the front of the altar is not solid this unction is made on the anterior part of the table,[2] or if a column supports the table in front at the centre this unction is made on the front of the column's cap.[3] When making this unction the bishop does not kneel. If the holy oil should flow down the front of the altar, the deacon wipes it off with absorbent cotton. After the unction the bishop wipes his thumb with cotton.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by the cleric carrying the vase of* Holy Chrism, *go to the second altar which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop and his assistants return to the faldstool and remain standing facing the altar, until the chanters have finished the psalm* Exurgat Deus, *after which the bishop recites the prayer*

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[1] See above, No. 8, Figs. 1, 4, and 5. If a metal cross is affixed to the front of the altar, it may be removed for this occasion, or the unction may be made *above* this cross.

[2] *Ibidem*, Fig. 2.

[3] *Ibidem*, Fig. 3.

Majestatem tuam. *The cleric carrying the* Holy Chrism *goes to the posterior corner of the altar at the gospel side.*

132. The cleric receives the Holy Chrism from the deacon and carries it to the posterior corner of the altar at the gospel side. The bishop and his ministers go to the foot of the altar and stand *in plano* facing the altar.

After the psalm the deacon removes the bishop's mitre and the latter says the following prayer:

Orémus.

Majestátem tuam, Dómine, humíliter implorámus, ut altáre hoc (*altária hæc*) **sacræ unctiónis libámine ad suscipiénda pópuli tui múnera inúnctum** (*inúncta*) **poténter bene✠dícere, et sancti✠ficáre dignéris: ut quod nunc a nobis indígnis, sub tui Nóminis invocatióne, in honórem beatíssimæ Vírginis Maríæ et ómnium Sanctórum, atque in memóriam Sancti tui N.** (*Sanctórum tuórum N.N.*) **sacrosáncti chrísmatis unctióne delibútum est, pláceat tibi, atque altáre máneat perpétuum** (*altária máneant perpétua*); **ut quidquid deínceps super illud** (*illa*) **oblátum sacratúmve fúerit, dignum tibi fiat holocáustum; atque ómnium hic offeréntium sacrifícia a te pio Dómino benígne suscipiántur, et per ea víncula peccatórum nostrórum absolvántur, máculæ deleántur, véniæ impetréntur, grátiæ acquiránt ur, quátenus una cum Sanctis, et Eléctis tuis vitam percípere mereámur ætérnam. Per Christum Dóminum nostrum.**

R. Amen.

§ 10. *Anointing of the Juncture of the Table and the Support.*

133. After this prayer the bishop resumes his mitre and goes with his assistants to the posterior corner of the altar at the gospel side and, having dipped his thumb into the Holy Chrism, makes with it three times the sign of the cross over the juncture of the table and sup-

port, as if to join them together, drawing the upright line from the table to the support and the transverse line over the juncture of the table and support, saying:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

He does the same in succession at the anterior corner on the gospel side, at the posterior corner on the epistle side and lastly at the anterior corner on the epistle side. If the holy oil should flow down the support, the deacon will wipe it off with absorbent cotton. After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—*Having anointed the first altar in this manner, the bishop and sacred ministers, preceded by a cleric carrying the vase of* Holy Chrism, *go to the second altar which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar all return to the faldstool and remain standing until the end of the prayer* Supplices te (*see below*).

134. The bishop returns with his assistants to the middle of the altar *in plano*. The cleric carries the Holy Chrism to the table. The bishop's mitre is then removed and he says the following prayer:

Orémus.

Súpplices te deprecámur, omnípotens ætérne Deus, per unigénitum Fílium tuum Dóminum nostrum Jesum Christum, ut altáre hoc (*altária hæc*) **sanctis úsibus præparátum** (*præparáta*), **cœlesti bene✠dictióne sanctífices; et sicut Melchísedech sacerdótis præcípui oblatiónem dignatióne mirábili suscepísti, ita impósita huic novo altári** (*his novis altáribus*) **múnera semper accépta ferre dignéris; ut pópulus, qui in hanc Ecclésiæ domum sanctam convéniet, per hæc libámina cœlésti sanctificatióne salvátus, ani-**

márum quoque suárum salútem perpétuam consequátur. Per eúmdem Christum Dóminum nostrum.

R. Amen.

135. At the end of this prayer the bishop, with his ministers, goes to the faldstool which is placed *in plano* at the epistle corner of the altar-steps [1] and sits. Two clerics, one carrying the ewer and basin, the other carrying a dish containing slices of lemon and bread, and towels go to the bishop. The latter cleans his hands with pieces of lemon and bread and then washes them in water and dries them.[2]

In the meantime two priests (deacons or subdeacons) rub off with absorbent cotton and sponges the oil on the table of the altar (*altars*) and at its four corners and wipe these places with coarse towels or cloths.

§ 11. *Blessing of the Altar-cloths, Vases and Ornaments for the Consecrated Church and Altar.*[3]

136. When the bishop has washed his hands and the altar (*altars*) has been washed clerics bring to the faldstool (or throne) the altar-cloths and other altar and church ornaments to be blessed by the bishop.[4] At the same time a cleric takes the vase of holy water and the sprinkle and stands at the right of the deacon. The deacon removes the mitre and the bishop rises and blesses the

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[1] If he is the Ordinary and a throne has been erected, he goes to the throne.

[2] If the bishop is the Ordinary, the clerics kneel before him. All others present, except the deacon, subdeacon, cross-bearer and acolytes kneel at the same time.

[3] If they have already been blessed this part of the ceremonies (No. 136) is omitted.

[4] In case they should be very numerous, they may be left on a table, to which the bishop goes and there blesses them.

altar-cloths and other ornaments with the following prayer:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens, et miséricors Deus, qui ab inítio utília et necessária homínibus creásti, témplaque manu hóminum facta Nómini tuo sancto dicári, tuæque habitatiónis loca vocári voluísti; quique per fámulum tuum Móysen vestiménta Pontificália et Sacerdotália, seu Levítica, etália quæque divérsi géneris ornaménta ad cultum et decórem tabernáculi, et altáris tui fíeri decrevísti; exáudi propítius preces nostras, et ómnia hæc diversárum speciérum ornaménta in usum hujus Ecclésiæ tuæ et altáris (*altárium*) ad honórem et glóriam tuam præparáta purificáre, bene✠dícere, sancti✠ficáre, et conse✠cráre per nostræ humilitátis servítium dignéris: ut divínis cúltibus, et sacris mystériis apta exístant, hisque confectióni Córporis et Sánguinis Jesu Christi Fílii tui Dómini nostri dignis pareátur famulátibus: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.
R. Amen.

After this the deacon hands the sprinkle to the bishop who sprinkles the articles. The bishop then sits and resumes the mitre.

137. Clerics or the sacristans now cover the altar with the cerecloth [1] over which they place the three altar-cloths. The cross and candlesticks are also put in the

[1] A linen cloth, waxed on one side, which is commonly called the *Chrismale*. It must be of the exact size of the table of the altar, and it is placed under the linen altar-cloths, the waxed side being turned towards the table.

proper places, and the predella and steps of the altar are covered with carpets.

P.A.—*All the other altars of the church are prepared in the same manner.*

When the clerics begin to cover the altar the bishop rises, and, having turned towards the altar, intones the antiphon *Circumdate Levitæ* (these two words only), which the chanters continue and to which they add the antiphons, responsory and psalm that follow, during which the bishop, wearing the mitre, remains standing.

Ant. **Circúmdate Levítæ * altáre Dómini Dei, vestíte vestiméntis albis, estóte et vos canéntes hymnum novum, dicéntes: allelúja.**

V. Mirábilis Deus in Sanctis suis, et sanctus in ómnibus opéribus suis.

V. Glória Patri, et Fílio, et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. **Circúmdate Sion, et complectímini eam, narráte in túrribus ejus.**

V. Magnus Dóminus et laudábilis nimis, in civitáte Dei nostri, in monte sancto ejus.

Resp. **Induit te Dóminus túnica jucunditátis, et impósuit tibi corónam, * Et ornávit te ornaméntis sanctis.**

V. Luce spléndida fulgébis, et omnes fines terræ adorábunt coram te. * Et ornávit te ornaméntis sanctis.

V. Natiónes ex longínquo ad te vénient, et múnera deferéntes adorábunt Dóminum: et terram tuam in sanctificatióne habébunt, et nomen magnum tuum invocábunt. * Et ornávit te ornaméntis sanctis.

V. Benedícti erunt, qui te ædificavérunt, tu autem lætáberis in fíliis tuis, quóniam omnes benedicéntur, et congregabúntur ad Dóminum. * Et ornávit te ornaméntis sanctis.

Ant. **In velaménto alárum tuárum prótege nos Dómine, et in laude tua gloriémur.**

Psalmus 62.

Deus Deus meus, * ad te de luce vígilo.

Sitívit in te ánima mea, * quam multipliciter tibi caro mea.

In terra desérta, et ínvia, et inaquósa: * sic in sancto appárui tibi, ut vidérem virtútem tuam et glóriam tuam.

Quóniam melior est misericórdia tua super vitas * lábia mea laudábunt te.

Sic benedícam te in vita mea: * et in nómine tuo levábo manus meas.

Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis exsultatiónis laudábit os meum.

Si memor fui tui super stratum meum, in matutínis meditábor in te: * quia fuísti adjútor meus.

Et in velaménto alárum tuárum exsultábo, adhæsit ánima mea post te: * me suscépit déxtera tua.

Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ: * tradéntur in manus gládii, partes vúlpium erunt.

Rex vero lætábitur in Deo, laudabúntur omnes qui jurant in eo: * quia obstrúctum est os loquéntium iníqua.

Glória Patri et Fílio * et Spirítui sancto.

Sicut erat in princípio, et nunc et semper, * et in sæcula sæculórum. Amen.

(The antiphon *In velamento* is *not* repeated.)

§ 12. *Incensation of the Altar.*

138. When the altars have been covered and ornamented and the psalm *Deus Deus meus* is finished, the bishop sits and in the usual manner puts incense into the censer held before him by the thurifer. The bishop then rises, receives the crosier and goes with his ministers to the foot of the altar, where he lays aside the crosier and the deacon removes the mitre. The bishop bows to the cross on the altar, and the deacon and subdeacon make at the same time a simple genuflection, after which they ascend to the predella. The deacon, having

received the censer from the thurifer, hands it to the bishop, who intones the antiphon *Omnis terra* (these two words only), which the chanters continue to the end.

Omnis terra * adóret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Dómine.

After the bishop has intoned the antiphon *Omnis terra*, he incenses the table of the altar by making *once* with the censer a cross over it.

P.A.—*The bishop, retaining the censer, goes with the sacred ministers to the foot of the altar, bows to the cross (the deacon and subdeacon make a simple genuflection), proceeds to the second altar and incenses it in the same manner as the first altar, all making the respective reverences as at the first altar. He then incenses the third, fourth, etc., altars in the same manner. The last altar having been incensed, and the bishop still retaining the censer, all go to the first altar. The bishop having bowed and the sacred ministers having made a simple genuflection, they ascend to the predella, where the bishop again intones the antiphon* Omnis terra *and incenses it a second time as before.*

When the chanters have finished the antiphon, the bishop again intones the same antiphon and incenses the table a second time in the same manner as above, whilst the chanters repeat the antiphon.

P.A.—*All the other altars are incensed the second time. The same ceremonies are observed as at the first incensation. Having incensed the last altar, the bishop and sacred ministers return to the first altar and ascend to the predella.*

At the end of the antiphon the bishop intones the same antiphon a third time and incenses the altar a third time in the same manner as above, whilst the chanters repeat the antiphon.

P.A.—*All the other altars are incensed the third time. The same ceremonies are observed as at the first incensation.*

On this occasion the thurifer accompanies the bishop and sacred ministers. Having incensed the last altar, the bishop gives the censer to the deacon who hands it to the thurifer. Then all return to a place from which all the altars can be seen, where the bishop recites the concluding prayers and versicles (see below, No. 139) *after the chanters have finished the antiphon.*

Then the bishop gives the censer to the deacon who hands it to the thurifer.

139. When the chanters have finished this antiphon the third time, the bishop, standing on the predella and facing the altar, recites the following prayers and versicles:

Orémus.

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (*hæc altária*), **qui et dona nostra, et pópuli tui in eo** (*eis*) **sanctíficet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.**

R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc (*altária hæc*) **nómini tuo dedicátum** (*dedicáta*) **cœléstis virtútis benedictióne sanctí ✠ fica; et ómnibus in te sperántibus auxílii tui munus osténde; ut hic sacramentórum virtus, et votórum obtineátur efféctus. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.**

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Benedicámus Dómino.

R. Deo grátias.

140. The bishop, with his ministers, descends to the foot of the altar, where he resumes his mitre, bows to the cross (the deacon, subdeacon and other attendants make a *simple* genuflection *in plano*) and receives his crosier.

Then the following is observed: either

1° All repair to the sacristy, in the order in which they came to the church, to vest for Mass; [1] or

2° If the Consecrator is to sing the Mass, he may be accompanied to the throne or faldstool by the ministers; the latter then go to the sacristy to put on the dalmatic and tunic and return to the throne or faldstool to vest the Consecrator; [2] or

3° If the Consecrator is to assist at Mass in cope and mitre, he is led to the throne by the ministers who then go to the sacristy to divest, and the assistant deacons take their places at the side of the Consecrator; or

4° If the Consecrator is to celebrate a *low* Mass, he is led to the faldstool by the ministers, who remove the Consecrator's mitre and cope. The ministers then, preceded by the cross-bearer, acolytes and other assisting clerics, go to the sacristy and divest, and the chaplains take their places at the side of the Consecrator, whom they assist in vesting.[3] If the Mass is celebrated by a priest, it ought to be a Solemn High Mass.[4]

P.A.—*It is not necessary to celebrate Mass on each of the consecrated altars, but it will suffice to celebrate Mass on the principal one.*[5]

Whilst the celebrant and his ministers are vesting for Mass, the altars are ornamented and the stoups at the entrance of the church are filled with holy water. If any of the holy water that was blessed *at the door of the church* remain, it may be used for this purpose.

After the Mass the ashes which were spread on the

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[1] *Pontificale Romanum.*

[2] If the Consecrator is an archbishop (*in his diocese or province*) and he sings Mass, he will wear the Pallium.

[3] Martinucci, Lib. VII, cap. XVI, n. 122.

[4] *Pontificale Romanum.*

[5] S. R. C., Feb. 22, 1888, n. 3687 ad IV.

floor of the church for the tracing of the Greek and Latin alphabets are swept away by the servants of the church, the church undergoes a cleaning and the soiled sponges, towels, cloths, absorbent cotton, etc., are removed.

Section IV. Mass and Divine Office.

§ 1. *Mass of the Consecration.*

141. With regard to the Mass the following rules are to be observed:

I. *In genere* it will be the Mass *Terribilis est locus iste* as found in the *Commune Dedicationis pro Anniversario*, with *Gloria;* the prayer *Deus qui invisibiliter*, etc., found at the end of this Mass;[1] *Credo;* Preface, either *de Octava* if it is *proper*, or if the octave has no proper Preface then *de Tempore* if it is *proper*, otherwise *de Trinitate* or *Communis* according as the consecration takes place on a Sunday or week-day; Gospel of St. John at the end of Mass, unless the commemoration of a Sunday, or of a ferial which has a proper Gospel was made, when the Gospel of the Sunday or ferial is read.

II. On the following days the Mass *Terribilis est locus iste* will be celebrated in the manner described above (I), but a commemoration of the feast celebrated on that day will be added *sub unica conclusione* to the oration of the Mass *Terribilis.*

1° Circumcision, Sacred Heart;

2° Immaculate Conception, Annunciation and Assumption of the B. V. M.;

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[1] Those commemorations must be added which are not omitted even on double feasts of the first class, i.e., Sundays, major ferials, octave-days (not days *within* an octave) and days within the privileged octaves of Christmas, Epiphany, and *Corpus Christi.*— S. R. C., Feb. 23, 1884, n. 3605, III ad 1.

3° Nativity of St. John the Baptist, St. Joseph, SS. Peter and Paul, All Saints;

4° During the octaves of Epiphany, of Easter *from Wednesday to Saturday*, of Pentecost *from Wednesday to Saturday;*

5° Vigils of Christmas and Pentecost.[1]

III. On the following days the current Mass is celebrated and a commemoration of the Dedication Mass, *Terribilis*, is added *sub unica conclusione.*

1° Sundays: I Advent, I Lent, Passion, Palm, *in Albis*, Trinity;

2° Feasts: Christmas, Epiphany, Easter (Sunday, Monday, Tuesday), Ascension, Pentecost (Sunday, Monday, Tuesday), *Corpus Christi;*

3° Ash-Wednesday and during Holy Week.[2]

142. At the end of Mass the bishop gives the solemn blessing in the usual manner, *at the altar* if he is the celebrant of the Mass, *at the throne* if he assists in cope and mitre. Immediately after the blessing the following Indulgence is published, by the assistant priest if the bishop celebrates Mass, by the celebrant of the Mass if the bishop assists in cope and mitre, or by one of the chaplains if the bishop celebrates a *low* Mass.[3]

"Reverendíssimus in Christo Pater et Dóminus, Dóminus N.[4] Dei et Apostólicæ Sedis grátia Epíscopus

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[1] *Ephemerides Liturgicæ*, Vol. I, 1887, p. 546.

[2] S. R. C., Feb. 23, 1884, n. 3605, III ad 3.

[3] Martinucci, Lib. VII, cap. XVI, n. 122, says that if the bishop celebrates a *low* Mass this blessing is given and the Indulgence is published at the end of the consecration *before* Mass, but the S. R. C., May 17, 1890, n. 3729 ad IX, decreed that *sive solemniter sive privatim Episcopus celebraverit* the blessing is given and the Indulgence is published *at the end of Mass.*

[4] Here the baptismal name of the *Ordinary*, although another bishop performed the consecration, is inserted.

(*Archiepíscopus*) N.[1] dat et concédit ómnibus Ecclésiam hanc et Altáre hoc (*Altária hæc*) visitántibus hódie unum annum, et in die anniversária consecratiónis hujúsmodi[2] quadragínta dies[3] de vera Indulgéntia in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctíssimi Dómini nostri N. (*Pii*) divína Providéntia Papæ N. (*Decimi*), Dominatiónis suæ reverendíssimæ et sanctæ Matris Ecclésiæ."

Although it is not obligatory, it is, however, advisable to publish the Indulgence in the vernacular as follows:

"The Right Reverend (*Most Reverend*) N. by the grace of God and the favor of the Apostolic See Bishop (*Archbishop*) of N. grants to all the faithful who to-day visit this church and altar an Indulgence of one year, and on the anniversary of their consecration[4] an Indulgence of forty days[5] in the usual form of the church. You

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[1] Here the name of the diocese is inserted.

[2] If the anniversary is to be *regularly* celebrated on another day of the year, the following words are inserted here: *Quæ celebrábitur die . . . vel Domínica. . . .*

The anniversary of the dedication of a *consecrated* church is to be solemnly kept each recurring year, until the church be ruined or profaned. In order, therefore, to avoid the inconveniences likely to arise from its clashing with other solemnities, the S. R. C. empowers the bishop *in the act* of consecration to appoint another day for the anniversary. Should he omit to do so, or defer making such arrangement, the Dedication must be kept on the *real* anniversary or recourse must be had to the Apostolic See.—*Gardellini*, Adnotationes super Decreto 2719 *Tarvisina*.

The bishop may select any day of the year "*Exceptis duplicibus primæ et secundæ classis universalis Ecclesiæ, nec non quibuscumque Dominicis privilegiatis, et duplicibus primæ classis Ecclesiarum particularium.*"—S. R. C., Feb. 4, 1896, n. 3881 ad V.

[3] Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese; archbishops of 100 days, and bishops of 50 days in their diocese.—S. C. Indulg., Aug. 28, 1903.

[4] If necessary insert here "*Which will be celebrated on . . . .*"

[5] One hundred or fifty days. *Vide supra.*

will, therefore, pray to God for the welfare of our most holy Father (*Pius the Tenth*) by Divine Providence Pope, for his Lordship (*his Grace*) the Right Reverend Bishop (*Most Reverend Archbishop*) and for our holy Mother the Church."[1]

§ 2. *Mass on the Feast and during the Octave.*

143. 1° *Regularly* Mass should not be celebrated in the church on that day *before* the consecration.

2° If the priests strictly attached to the church must for any reason celebrate Mass in the church *before* its consecration on the day of the consecration, this Mass must be *conformis officio;*[2]

3° All Masses celebrated in the church on the day of consecration *after* its consecration must be *de Dedicatione*, as described above (No. 141).

4° If on days during the octave, on which it is allowed by the Rubrics, the *Missa de octava* is celebrated it will be *de festo*, as given above (No. 141); except that the *second* oration will be *de B. Maria V.* and the *third* will be *Ecclesiæ*, vel *pro Papa*. When, however, a special commemoration (of a *simplex* feast) is to be made, it will be the *second* and the *third* will be *de B. Maria V.*, and the commemoration *Ecclesiæ* vel *pro Papa* will be omitted.

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[1] If the officiant be a cardinal the form will be:

"Eminentíssimus ac Reverendíssimus in Christo Pater et Dóminus, Dóminus N. tituli sancti N. sanctæ Románæ Ecclésiæ Présbyter Cardinális N., Dei et Apostólicæ Sedis grátia hujus sanctæ Ecclésiæ N. Epíscopus (*Archiepíscopus*) dat et concédit ómnibus Ecclésiam hanc et Altáre hoc (*Altária hæc*) visitántibus hódie unum annum, et in die anniversária consecratiónis hujúsmodi centum dies . . . Dominatiónis suæ eminentíssimæ ac reverendíssimæ," etc.

Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese.—S. C. Indulg., Aug. 28, 1903.

[2] This presupposes that the church is a *blessed* church.

When two special commemorations are to be made, the oration *de B. Maria V.* is also omitted.

§ 3. *Divine Office on the Feast and during the Octave.*

144. The following rules with regard to the Divine Office must be observed by all the priests who are strictly attached to the consecrated church.[1] . The feast of the consecration of a church is a *duplex primæ classis cum octava.*

I. *Day of the Consecration:*

In all cases from *first* Vespers to Prime inclusively the diocesan *Ordo* is to be followed; [2]

1° *In genere* (*Vide supra*, No. **141**, I.) the office is *de Dedicatione* and begins with Tierce. In the *second* Vespers commemoration is made *de Dominica, feria majori, die octava, die infra octavas privilegiatas Epiphaniæ, Corporis Christi et Nativitatis Domini* and *de sequenti duplici et semiduplici;*

2° On the days enumerated above, No. **141**, II and III, the office of those feasts is continued all day, and the office *de Dedicatione* is transferred to the first *free* day.[3] In this case the office *de Dedicatione* will begin with the *first* Vespers. If the first *free* day occurs *after* the whole octave, the feast *de Dedicatione* will not have an octave; if it occurs *during* the octave, the octave *de Dedicatione* will have as many days less as days have elapsed between the day of consecration and the day to which the office

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[1] The Consecrator, even if he is not the Ordinary, may (is not obliged) recite the *Officium de Dedicatione.*—S. R. C., May 7, 1746, n. 2390 ad III.

[2] S. R. C., Dec. 7, 1844, n. 2868.

[3] *Free* day is a day, 1° on which a *duplex, semiduplex* or *dies octava* is not celebrated, 2° which is not a *dominica* or a *feria* or *vigilia privilegiata*, or, 3° which is not within the privileged octaves of Easter, Pentecost and Epiphany.

de Dedicatione has been transferred. The *dies octava* will in this case always be on the eighth day after the day of the consecration of the church.

II. *During the Octave:*

1° If during the octave a *duplex* or *semiduplex* feast occurs, or a *duplex* feast which was transferred to a day within this octave is celebrated, the office of such feast is recited and only a commemoration *de Dedicatione* is made in Lauds and both Vespers, except the feasts be *duplicia primæ* vel *secundæ classis*, when the commemoration *de Dedicatione* is omitted;

2° If no *duplex* feast occurs on the Sunday within the octave, the office *de Dominica* as found in the *Psalterium* and *Proprium de Tempore* is recited with a commemoration *de Dedicatione* in Lauds and both Vespers;

3° In all other cases the office *de Dedicatione* is recited *ritu semiduplici*.

III. *Octave Day:*

1° If a *duplex primæ* vel *secundæ classis* or a *dominica primæ* vel *secundæ classis* occurs the office of such *duplex* or *dominica* will be recited, with a commemoration *de Dedicatione;*

2° If a *duplex majus* or a *festum Doctoris Ecclesiæ* occurs, it is transferred to the first *free* day, and the office *de die octava* is recited *ritu duplici;*

3° If a *duplex minus*, *dominica communis*, *semiduplex feria major*, *vigilia* or a *simplex* feast occurs, the office *de die octava* will be recited *ritu duplici* and a commemoration of the occurring *duplex minus*, *dominica communis*, *feria*, *vigilia* or *simplex* is made.

4° On the octave day the Lessons of the *first* nocturn are *ut in festo;* of the *second* nocturn, *proper;* of the third nocturn *ut in festo*, unless on account of the occurrence of other feasts during the octave some lessons of the third nocturn were omitted. In the latter case, the

lessons of the third nocturn will be the first of those which were omitted.[1]

NOTE.—During the octave in the *officio semiduplici* and *de dominica* the *Suffragia* at Lauds and Vespers and the *Preces* at Prime and Complin are omitted.

§ 4. *Anniversary of the Consecration.*

145. The rules given above concerning the Divine Office and Mass on the day of the consecration of a church and during its octave are applicable to the anniversary also, except the prayer which is *Deus qui nobis per singulos annos*. If another dedication is to be commemorated, the prayer for this commemoration will be *Deus qui invisibiliter* (with Secret and Postcommunion at Mass), proper of the consecration. If a third dedication is to be commemorated, the prayer for the third dedication will be *Deus qui ex omni* (with the Secret and Postcommunion at Mass) taken from the Mass celebrated at the consecration of an altar. In this case in the Secret and Postcommunion the word "*altare*" is changed to "*templum*."

§ 5. *Anniversary of the Consecration of all the Churches of a Diocese.*

146. In some places by special Indult the simultaneous celebration of the anniversary of the consecration of all the churches of a diocese on a special day is granted. Those who enjoy this Indult are not at liberty to repeat the anniversary Mass and Office of their respective churches, since they have fulfilled their obligation by the Mass and Office *pro omnibus ecclesiis*.

It may be remarked that, when such an Indult is

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[1] S. R. C., June 2, 1883, n. 3576 ad XIV.

granted to a diocese, it means, *as a rule*,[1] that all the clergy within the diocese, irrespective of the fact that there are churches not consecrated, or that some of the clergy are not *strictly* attached to the church, are bound to celebrate the Mass and recite the Office.[2]

This is a *Festum primæ classis* for all the clergy of the diocese, but it is *primarium* for those attached to *consecrated* churches, and *secundarium* for the others.[3]

§ 6. *Anniversary of the Consecration of the Cathedral of a Diocese.*

This feast is:

1. For the *secular* clergy living *within the limits* of the cathedral city a *duplex primæ classis cum octava;*

2. For the *secular clergy* living *outside* the cathedral city *a duplex primæ classis sine octava;*

3. For the *regular* clergy *living within the limits* of the cathedral city a *duplex secundæ classis sine octava;*

4. The *regular* clergy *outside* the cathedral city are not obliged to celebrate the feast.[4]

Appendix.

CONSECRATION OF SEVERAL ALTARS BY INDIVIDUAL BISHOPS AT THE CONSECRATION OF A CHURCH.

1. The history of the Church presents many instances in which at the consecration of a church the Consecrator was assisted by other bishops when several altars were to be consecrated. To omit others we may mention the con-

[1] Where there is a special concession, the terms of the particular Indult are to be observed.

[2] S. R. C., Sept. 1, 1838, n. 2784 ad II.

[3] S. R. C., March 24, 1900.

[4] S. R. C., July 9, 1895, n. 3863 ad IV.

secration of the Basilica of St. Paul outside the walls of Rome, in 1854, by Pope Pius IX. At present it frequently occurs in the Eternal City that the Cardinal Vicar is assisted by other bishops in the performance of this function.[1]

2. The *Ephemerides Liturgicæ*[2] says that it is beyond controversy that this is a *right* reserved to the Roman Pontiff, and hence bishops cannot make use of this privilege without a special faculty or indult of the Holy See.

3. On account of the complication of the rites and ceremonies in such cases, it is necessary that the Consecrators be familiar with all the details of the ceremonial, and that the function be in charge of a competent master of ceremonies, otherwise it will end in disorder.

4. We would therefore suggest, *salvo meliore,* one of the following methods:

I.

1° The Consecrator of the church performs all the ceremonies that bear on the consecration of the church, blesses the Gregorian water and cement for all the altars, and consecrates the principal altar;

2° Each of the other bishops consecrates one altar, and in consecrating observes all the ceremonies and recites all the prayers which the Consecrator of the principal altar observes and recites. The same ceremonies should be performed at each altar at the same time;

3° One choir may chant the litanies, antiphons, psalms and responsories.

II.

1° The Consecrator of the church performs the function in its entirety, as described in this chapter, consecrating only the principal altar;

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[1] See also S. R. C., Feb. 22, 1888, n. 3687 ad IV.

[2] Vol. V, 1891, p. 248.

2° Each of the other bishops performs, at the altar which he is consecrating, the function in its entirety, as described in Chap. II, Consecration of an Altar;

3° The choir pays attention to the ceremonies at the principal altar, and each bishop at the other altars may be assisted by two or more chanters who *recite* the psalms, antiphons, responsories and litany in a moderate tone of voice, so as not to disturb the ceremonies at the principal altar.

NOTE.—The Holy Relics may be carried from the chapel of exposition to the church by each bishop for the altar which he is to consecrate, or all may be brought to the church in an urn placed on a bier carried by four priests, and conveyed to the individual altars when the time arrives for depositing them in each sepulchre.

CHAPTER II.

CONSECRATION OF AN ALTAR.

Section I. Preliminary.

1. The church in which an altar is consecrated must be at least solemnly blessed. The ordinary minister of consecration is the diocesan bishop. A bishop of another diocese cannot *licitly* consecrate an altar without the permission of the Ordinary, although without such permission the altar would be *validly* consecrated.

2. One and the same bishop must perform the function from the beginning to the end, so that it is unlawful to distribute the ceremonies among several bishops.

3. The consecration of an altar may be lawfully performed on any day, but it is more fitting that it take place on Sunday, or on the solemn festivals of the saints.[1]

4. The faithful should be notified on the Sunday before the consecration of the Indulgence of one year granted to all who visit the church on the day of the consecration of an altar.

FIXED ALTAR.

5. For the construction of the altar to be consecrated see Chap. I, Consecration of a Church, No. 8.

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[1] *Pontificale Romanum, Pars II, De Altaris Consecratione.*

Section II. Preparations.

A. ATTESTATION.

6. The following attestation, which is placed in the case containing the relics, is written or printed on a small piece of parchment:

$\overline{\text{MCM}}$, *etc.*, . . . die . . . N . . .[1] mensis . . . N . . .[2] Ego . . . N . . .[3] Episcopus (*Archiepiscopus*) . . . N . . .[4] consecravi altare hoc in honorem Sancti . . . N . . . (*Sanctorum . . . NN . . .*)[5] et Reliquias Sanctorum Martyrum . . N . . et N . . .[6] in eo inclusi, et singulis Christi fidelibus hodie unum annum, et in die anniversario consecrationis hujusmodi ipsum visitantibus quadraginta[7] dies de vera Indulgentia, in forma Ecclesiæ consueta concessi.[8]

P.A.—*An attestation must be prepared for each altar.*

B. CHARTS.

7. The Rubrics prescribe that at times during the function the subdeacon should hold before the bishop charts containing certain formulas to be used. Usually the Consecrator brings these charts with him, but it will

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[1] Date, e.g., *decimo sexto.*

[2] Name of month, e.g., *Augusti.*

[3] Consecrator's Christian name, e.g., *Petrus.*

[4] Name of diocese or archdiocese.

[5] Name of saint (*saints*) in whose honor the altar is to be consecrated.

[6] Names of the martyrs whose relics are to be inclosed in the altar. The S. R. C., Feb. 16, 1906, declared that for the valid consecration of an altar it suffices to have inclosed in the *sepulchrum* relics of *one* martyr.

[7] Cardinals may grant an Indulgence of 200 days in their Titular Churches and in their diocese; archbishops of 100 days and bishops of 50 days in their diocese.—S. C. Indulg., Aug. 28, 1903.

[8] Only the Ordinary can grant an Indulgence. If another bishop consecrates an altar, "*Indulgentiam solitam ex delegatione seu commissione concedit.*"—De Herdt, *Praxis Pontificalis*, Vol. III, n. 371.

be well to be prepared in case of emergency. They may be typewritten and pasted on stiff cardboards. They should be numbered according to the order in which they are used during the function, each being written on a separate card. The *Pontificale Romanum* or this Manual may serve the purpose.

CHART I.

(*See No.* **32.**)

8. After the chanters of the Litany have sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogamus, audi nos*, the bishop, deacon, subdeacon and crosier-bearer rise. The bishop, having received the crosier in his left hand, raises his right hand and blesses the altar (*altars*) by making the sign of the cross towards the altar (*principal*) as often as it is indicated in the following petitions, which he recites in the tone used by the chanters:

V. Ut altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N.N.*) **consecrándum** (*consecránda*) **bene✠dícere dignéris.**

R. Te rogámus, audi nos.

V. Ut altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N.N.*) **consecrándum** (*consecránda*) **bene✠dícere, et sancti✠ficáre dignéris.**

R. Te rogámus, audi nos.

V. Ut altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N.N.*) **consecrándum** (*consecránda*) **bene✠dícere, sancti✠ficáre, et conse✠cráre dignéris.**

R. Te rogámus, audi nos.

N.B.—Where N. appears the name (*names*) of the saint (*saints*) to whom the altar is dedicated is inserted.

P.A.—*If several altars are being consecrated, insert* altaria

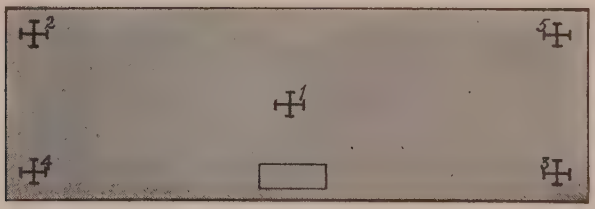
hæc *and* consecranda *in the plural. In this case at* N. *the names of the Titulars of* all the altars *are inserted.*

CHART II.

(*See No.* **40.**)

9. When the bishop has intoned the antiphon *Introibo* he makes with his thumb, dipped in the blessed water, the sign of the cross on the table at the places and in the order indicated below, saying each time:

Sancti✠ficétur hoc altáre, in honórem Dei omnipoténtis, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (*Sanctórum N.N.*).[1] **In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**



P.A.—*This ceremony is performed at each altar.*

CHART III.

(*See No.* **55.**)

10. After the prayer *Deus qui in omni loco* the bishop, having dipped his right thumb in the Holy Chrism, anoints each of the four corners of the sepulchre on the inside, reciting whilst anointing each corner the following formula:

Conse✠crétur, et sancti✠ficétur hoc sepúlchrum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax huic domui.

P.A.—*This ceremony is performed at each altar.*

[1] Here insert the name (*names*) of the Titular of the altar.

(*See No.* 57.)

Having incensed the relics, he anoints *once* on the nether side the small slab which is to cover the sepulchre, saying:

Conse✠crétur, et sancti✠ficétur hæc tábula (*vel* **hic lapis) per istam unctiónem, et Dei benedictiónem. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**

P.A.—*This ceremony is performed at each altar.*

(*See No.* 60.)

When the slab has been placed over the sepulchre and fastened with cement, the bishop dips his thumb into the Holy Chrism and anoints *once* the upper side of the slab and the altar, saying:

Signé✠tur, et sancti✠ficétur hoc altáre. In nómine Pa✠tris, et Fi✠lii, et Spíritus ✠ sancti. Pax tibi.

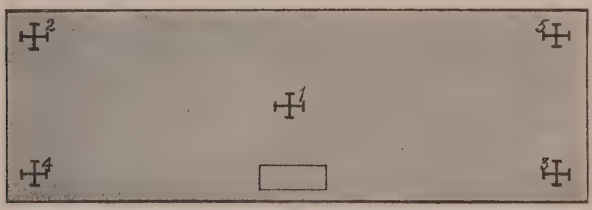
P.A.—*This ceremony is performed at each altar.*

CHART IV.

(*See No.* 68.)

11. 1° After the bishop has intoned the antiphon *Erexit Jacob* he makes with his thumb, dipped in the Oil of Catechumens, the sign of the cross on the table of the altar at the places and in the order indicated below, saying each time:

Sancti✠ficétur, et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*).[1] **Pax tibi.**



P.A.—*This ceremony is performed at each altar.*

2° The same formula is used when the bishop anoints the altar in the same manner a second time with the Oil of Catechumens after the intonation of the antiphon *Mane surgens Jacob* (see No. **71**).

P.A.—*This ceremony is performed at each altar.*

3° The same formula is used when the bishop anoints the altar in the same manner with Holy Chrism after the intonation of the antiphon *Unxit te Deus* (see No. **74**).

P.A.—*This ceremony is performed at each altar.*

C. ARTICLES TO BE PREPARED.

§ 1. *In the Chapel in which the Holy Relics are Kept over Night.*

12. (*a*) The altar is ornamented *more festivo;* on it there should be at least two candlesticks with candles; its antipendium should be of red color; carpets are spread on its predella and steps; on the lowest step a cushion for the bishop.

(*b*) On the altar a little urn or tabernacle, ornamented

[1] Here insert the name (*names*) of the Titular of the altar.

with silk material of red color, in which the case (*cases*) containing the relics is placed.[1]

(*c*) On the same altar, or on a table covered with a white cloth:

1° A red stole for the use of the bishop;

2° A pair of scissors;

3° A stick of sealing-wax;

4° The Consecrator's signet;

5° A hand-candlestick with candle;

6° Case for the relics [2] (*one for each altar*);

7° Attestation of the consecration (*one for each relic case*);

8° Three grains of incense (*for each case of relics*);

9° A piece of red silk ribbon, about one-half yard long, to be tied around the case after the relics have been put in them (*one for each case*).

(*d*) Near the altar an ornamented bier for carrying the relics to the altar on the following morning.[3]

(*e*) Chairs or benches for the clergy who are to recite Matins and Lauds prescribed by the *Pontificale Romanum*.

(*f*) Six or eight candles or torches for the procession when carrying the relics to the altars.

(*g*) The Consecrator usually brings the relics with him. They may be procured from the Ordinary beforehand, and be prepared on this altar or table. Each relic is put in a separate paper, on which is written the name of the saint whose relic it contains.

NOTE. — If there be no convenient chapel in the church, the sacristy or some other contiguous room may be used for this purpose. If there is no altar in such place, a table covered with a white cloth is prepared

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[1] If there be no urn or tabernacle, a silver salver covered with a small red cloth is prepared.

[2] See Chap. I, Consecration of a Church, No. 8, *d*.

[3] If the bishop carries the relics, this bier is not needed

on which the urn or salver and the articles noted above are placed.

§ 2. *Near the Altar* (first) *to be Consecrated.*

13. (*a*) The altar should be bare and devoid of every ornament;

(*b*) Near the communion-rail on the gospel side there should be a table covered with a white cloth, on which the relics are placed when brought from the place of exposition. On this table four candlesticks, each holding a wax candle;

(*c*) At the epistle corner of the steps *in plano* a faldstool (or ordinary chair) with white ornaments and the cushion for the use of the bishop; two stools (or chairs), one on each side of the faldstool, for the deacon and subdeacon;

(*d*) On the epistle side, near the communion-rail, the following articles are prepared on a table covered with a white cloth:

1° A large vessel containing water to be blessed;

2° An empty ordinary holy-water vase and sprinkle "*ex hyssopo*" or of other herbs; [1]

3° A small dish of salt;

4° A small vessel containing finely sifted ashes;

5° A cruet of wine on a plate;

6° A pitcher or ladle for conveying the blessed water from the large vessel to the ordinary holy-water vase;

(*e*) On the credence covered with a white cloth, the following articles:

1° Two small oil-stocks, one containing Oil of Catechumens, the other Holy Chrism;

2° Two cruets or silver vessels, one filled with Oil of Catechumens, the other with Holy Chrism;

3° A censer [2] and boat filled with incense;

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[1] De Herdt, *Praxis Pontificalis*, Vol. III, n. 373, II, 3°.

[2] If possible, two censers should be on hand for any emergency.

4° A little basin containing a sufficiently large quantity of cement;

5° A small trowel;

6° A ewer, containing water, basin, towels and slices of lemon and bread on a plate for washing the bishop's hands;

7° Twenty-five large grains of incense on a plate (*for each altar*);

8° Five small crosses, each made of two wax tapers, the four ends of each should be carbonized so that they can easily be ignited; [1]

9° A quantity of pulverized incense to refill the boat.

(*f*) On a table covered with a white cloth:

1° Amice, alb, cincture, *white* stole and cope, morse,[2] mitre (*auriphrygiata*), for the bishop;

2° White silk humeral veil for the mitre-bearer;

3° *Pontificale Romanum* (*Pars II*) [3] or this Manual;

4° Hand-candlestick with candle;

5° Near this table the bishop's crosier.

(*g*) On another table near the communion-rail on the epistle side covered with a white cloth:

1° Missal and stand; 2° cruets containing wine and water; 3° basin and towel; 4° little altar-bell; 5° reliquaries and small statues for the altar (if used); 6° ablution cup; 7° key of tabernacle if the Blessed Sacrament is to be preserved; 8° flowers; 9° altar crucifix; 10° cerecloth; 11° three altar-cloths; 12° altar-cards; 13° chalice and its appurtenances; 14° near this table six large candlesticks with candles; 15° carpets.

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[1] See Chap. I, Consecration of a Church, No. 14. § 4, *b*, 9°, footnote.

[2] See Chap. I, Consecration of a Church, No. 11, *e*, 3°, footnote.

[3] If *several* altars are to be consecrated *Pars III*, *Supplementum ad Appendicem*.

If the bishop will celebrate a *low* Mass, besides the above articles the following are prepared:

1° Pontifical Canon instead of altar-cards (see above, 12°); 2° the card containing the prayers ordered by Leo XIII to be recited after a *low* Mass.[1]

(*h*) Behind the altar: 1° a brazier with coals and tongs; 2° a large porcelain or metal vessel for receiving the soiled sponges, towels, absorbent cotton, etc.; 3° several candle-lighters and extinguishers supplied with tapers.

(*i*) Lectern, on which a large Pontifical (*Pars II*) [2] is placed for the use of the chanters.[3]

§ 3. *Near each Altar, if several are to be Consecrated.*

14. On a small table covered with a white cloth, the following articles:

1° Two large sponges and two coarse towels for wiping the altar;

2° Several small wooden scrapers for removing the burnt wax and incense;

3° A vessel to receive these scrapings;

4° The slab which is to cover the sepulchre;

5° A quantity of absorbent cotton;

6° A few wax tapers and matches;

7° Five small crosses, each made of two wax tapers, the four ends of each should be carbonized so that they can be easily ignited.[4]

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[1] The articles noted under (*g*) may be kept in the sacristy until they are needed.

[2] If *several* altars are to be consecrated, *Pars III*, *Supplementum ad Appendicem*.

[3] This may be dispensed with if the chanters are supplied with copies of the smaller edition of the Pontifical or of this Manual.

[4] See Chap. I, Consecration of a Church, No. 14, § 4, *b*, 9°, footnote.

§ 4. *At the Altar of the Blessed Sacrament.*

15. (*a*) Six large candlesticks with lighted candles; (*b*) a prie-dieu with cushions for arms and knees, or at least a cushion on the lowest step of the altar.

§ 5. *In the Sacristy.*

16. (*a*) All the vestments necessary for the Mass;[1]

(*b*) Two amices, albs, cinctures, for the officiating deacon and subdeacon, and a *white* stole for the deacon;

(*c*) Surplices for the altar-boys, clerics, chanters, and assisting and visiting clergy;

(*d*) Copies of the small Pontifical (*Pars II*)[2] or of this Manual for the use of the chanters, unless a large Pontifical is placed on a lectern, standing at the gospel side of sanctuary near the first altar, from which all can sing;

(*e*) Processional cross (archiepiscopal cross, if the Consecrator is an Archbishop) and candlesticks with candles for the acolytes;

(*f*) Ordinary vase containing holy water and sprinkle;

(*g*) If the bishop proceeds from the sacristy to the church, a chair, placed on a rug, should be prepared for him in the sacristy;

(*h*) Two or four amices, albs, cinctures, and red chasubles for the priests, who will carry the relics from the place of exposition to the altars,[3] if the bishop does not carry them.

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[1] It may be a *high* or *low* Mass celebrated by a bishop, or a *solemn high* Mass celebrated by a priest.

[2] If *several* altars are to be consecrated, *Pars III*, *Supplementum ad Appendicem*.

[3] They may be vested in surplice only, but "*Decet ut ex usu passim recepto Sacerdotes in casu sint sacris vestibus induti.*"—S. R. C., Aug. 7, 1875, n. 3364 ad V.

D. MINISTERS REQUIRED FOR THE FUNCTION.

17. (*a*) A deacon and subdeacon;

(*b*) Two masters of ceremonies;

(*c*) A cross-bearer and two acolytes;

(*d*) Six altar-boys or clerics to act as censer, book, candle, mitre, crosier and holy-water bearers;

(*e*) Six or eight chanters;

(*f*) Two altar-boys or clerics for washing the bishop's hands at various times;

(*g*) A priest for incensing the altar; [1]

(*h*) Eight priests or clerics or altar-boys for carrying torches during the procession with the holy relics; to these the numberless little actions during the function may be allotted.

(*i*) Two or four priests to carry the bier on which is placed the urn containing the holy relics.

(*j*) A mason to adjust and cement the slab (*slabs*) which covers the sepulchre.

Section III. Function.

18. NOTE.—The ceremonies to be observed at the consecration of *one* altar or *several* altars are with few exceptions the same. To avoid useless repetitions, which would needlessly increase the bulk of this Manual, we have combined them in one chapter. Where the ceremonies of the consecration of *several* altars differ from those of the consecration of *one* altar, we have inserted the former in Italics under the letters P.A. (*Plura Altaria*) and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

[1] If convenient two priests should be selected for this purpose, so that one can relieve the other when necessary.

A. EXPOSITION OF THE HOLY RELICS.

19. The ceremonies of this function are the same as those described above, Chap. I, Consecration of a Church, Nos. **17** to **22** incl.

B. CONSECRATION OF THE ALTAR.

§ 1. *Notes.*

20. I. The Consecrator may recite or sing the Orations, for the Rubrics use the generic term *dicit;*[1] if he sings them he uses the *tonus ferialis*. The same rule applies to the Preface.

II. The antiphons, responsories, psalms[2] and Litany ought to be sung, for the Rubrics say *cantat, cantant, schola seu ministris prosequentibus*, unless *ob defectum cantorum* it is impossible to do so. In the latter case they should be recited *recto tono*, slowly and distinctly.

III. To avoid repetitions let the following be noted:

(*a*) When possible the cross-bearer and acolytes should stand opposite to the Consecrator, unless they lead the procession, or the Consecrator is engaged at the altar; in the latter case they stand *in plano* on the gospel side; they always accompany the Consecrator when moving from one altar to another;

(*b*) The book and candle bearers usually stand at the left of the Consecrator, when the latter reads or sings anything from the Pontifical. The candle-bearer stands at the right of the book-bearer;

(*c*) The mitre and crosier bearers always stand or move behind the Consecrator; the crosier-bearer always hands the crosier to the bishop and receives it from him;

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[1] Martinucci, h.l., says *cantat*.

[2] Except the seven Penitential Psalms at the beginning of the function, which are recited *recto tono*.

(*d*) The deacon always removes and replaces the Consecrator's mitre. He also hands to the Consecrator and receives from him with the usual kisses all the necessary articles, except the crosier.

§ 2. *From the Beginning to the Blessing of the Water.*

21. This ceremony should be begun at least three hours before noon. At the appointed hour all the ministers go to the sacristy and don their surplices; the subdeacon and deacon put on the amice, alb and cincture, over which the deacon assumes a white stole.[1]

22. When the bishop approaches the church the cross-bearer, acolytes carrying their candlesticks with lighted candles, and deacon and subdeacon proceed to the faldstool. The cross-bearer and acolytes take their place at the right side of the deacon and the latter stands at the right side and the subdeacon at the left side of the faldstool, facing the people. The altar-boys, one of whom carries the holy-water vase and sprinkle, clerics and priests go to the main door of the church to receive the bishop. The highest in dignity among the priests stands at the right side of the door.

23. The bishop, if he is the Ordinary, comes to the church vested in rochet and mozzetta. When he arrives he takes off the mozzetta and dons the cappa magna, if he uses the latter, otherwise he retains the mozzetta. He then receives the sprinkle with the usual kisses from the highest in dignity, sprinkles himself and those about him, and restores the sprinkle, after which all proceed to the altar of the Blessed Sacrament, in the following order:

1° Altar-boys, chanters, clerics and priests, two by two;

2° Bishop between two priests.[2]

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[1] Dalmatic and tunic are not used.

[2] If the Consecrator is not the Ordinary, he is vested in rochet

After a short prayer at this altar, during which all kneel, they proceed in the same order to the faldstool.

NOTE.—If the Consecrator enters the church from the sacristy, the clergy go with the bishop processionally to the altar of the Blessed Sacrament in the following order:

1° Cross-bearer and acolytes;

2° Altar-boys, chanters,[1] clerics and priests, two by two;

3° Bishop between the deacon and subdeacon. After a short prayer at the altar of the Blessed Sacrament, during which all, except the cross-bearer and acolytes, kneel, they proceed in the order given above to the faldstool.

24. Having arrived at the altar (*first*) to be consecrated, the altar-boys and clerics stand near the table on which the bishop's vestments are prepared, the clergy arrange themselves in rows on both sides of the altar, the chanters at the lectern, and the bishop goes to the faldstool and sits facing the people.[2]

25. As soon as the bishop is seated, the second master of ceremonies distributes the bishop's vestments to clerics appointed for the purpose, who carry the vestments to the faldstool and remain standing at a short distance from it until they are wanted. The book and candle bearers take the Pontifical and candlestick and stand at the bishop's left. One cleric takes the ewer and basin and another the towel and stand near the bishop.

26. At a signal given by the master of ceremonies, the

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and mantelletta, and only four or six priests go to the main entrance of the church to receive him. One of these priests hands him the sprinkle, with which he sprinkles himself only.

[1] If the chanters are not vested in cassock and surplice, they precede the cross-bearer.

[2] If the Consecrator enters the church from the sacristy, the cross-bearer, acolytes, and deacon and subdeacon will, after reaching the faldstool, stand at the places noted above, No. 22.

bishop doffs his biretta, which he hands to the deacon, rises and facing the people reads from the Pontifical in a *loud* tone the antiphon *Ne reminiscaris* to the end, after which the chanters and clergy slowly recite, *without chant*, the seven Penitential Psalms (see Chap. I, Consecration of a Church, No. 29). They may sit if chairs or benches have been prepared for them.

27. As soon as the bishop has recited the antiphon *Ne reminiscaris* he sits on the faldstool and the deacon removes the bishop's pectoral cross and mozzetta, mantelletta or cappa magna. The bishop then receives his biretta from the deacon and dons it, after which the clerics with the ewer, basin and towels kneel before him,[1] and the bishop washes his hands. During the washing of the hands all present, except the deacon, subdeacon, cross-bearer and acolytes, kneel.[2]

28. When these two clerics leave, the vesters approach the bishop, who hands his biretta to the deacon and the latter gives it to the master of ceremonies, who places it and the mozzetta, mantelletta or cappa magna in a safe place. With the assistance of the deacon and subdeacon the bishop puts on the amice, alb, cincture, pectoral cross, *white* stole and cope and the morse. The deacon puts the mitre on the bishop and the latter receives the crosier from the crosier-bearer. When the bishop is thus vested he, together with the deacon and subdeacon, sits down and they read alternately the seven Penitential Psalms.[3] As soon as the chanters have finished the seventh psalm, the bishop alone repeats the antiphon *Ne reminiscaris*.

29. The bishop now rises and goes with his ministers

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[1] If the bishop is not the Ordinary, they stand.

[2] If the bishop is not the Ordinary, all remain standing.

[3] The bishop usually reads the first verse of each psalm and recites the verse *Gloria Patri*.

to the front of the altar and stands about ten feet from the lowest step.

P.A.—*The faldstool is now placed inside or outside the sanctuary, in such a position that all the altars, as far as possible, may be seen by the Consecrator.*[1] *After repeating the antiphon* Ne reminiscaris, *the Consecrator goes to the faldstool placed in this position and faces the altars.*

He lays aside the crosier and the deacon takes off the mitre. The book and candle bearers stand before the bishop, a little to the latter's left, and the bishop, facing the altar, intones the antiphon *Adesto Deus unus* (these three words only) which is sung to the end by the chanters.

Ant. **Adésto Deus unus * omnípotens Pater, Fílius et Spíritus sanctus.**

In the meantime the master of ceremonies places the faldstool before the bishop and a cushion between the faldstool and the bishop, and the chairs used by the deacon and subdeacon are removed.

30. After the antiphon has been sung the bishop says the following prayer:

Orémus.

Actiónes nostras, quæsumus Dómine, aspirándo præveni et adjuvándo proséquere, ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.

R. Amen.

31. At the end of this prayer the bishop receives the mitre and kneels on the cushion before the faldstool. All present, except the cross-bearer and acolytes, kneel at their places during the singing of the Litany[2] which

[1] S. R. C., Feb. 22, 1888, n. 3686 ad II.

[2] See Appendix I, A.

the chanters now begin. All present sing the responses.[1] The name of the saint (*saints*) in whose name the altar is consecrated and the names of the martyrs whose relics are to be placed in the altar are mentioned twice.

P.A.—*The names of the saints in whose honor all the altars are consecrated and the names of all the martyrs whose relics are to be placed in the altars are mentioned twice in the order explained in the following note.*

NOTE.—If the name of any of these saints is inscribed in the Litany, e.g., St. Peter, St. Stephen, it is invoked a second time immediately after the proper invocation in the Litany. If the name is not in the Litany, it is inserted after the individual invocations of the saints of the same category, but before the general invocation, e.g., if the altar is consecrated in honor of St. Francis de Sales, his name is inserted twice after *Sancte Nicolae* and before *Omnes sancti Pontifices et Confessores*. If it is consecrated in honor of the Blessed Virgin, under any title whatever, the invocation *Sancta Maria* is mentioned twice; if in honor of a mystery of the Life and Passion of Our Lord the petition *Fili Redemptor mundi Deus* is repeated.

32. The master of ceremonies in the meantime gets Chart I. After the chanters have sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogamus audi nos*, the bishop, deacon, subdeacon and crosier-bearer rise. The bishop, having received the crosier in his left hand, raises his right hand and blesses the altar (*altars*) by making the sign of the cross towards the altar (*principal*) as often as it is indicated in the following petitions which he recites, in the tone used by the chanters, from Chart I, held before him by the subdeacon:

[1] The invocations of the Litany are not repeated as on Holy Saturday, but the chanters sing each invocation, e.g., *Sancta Maria*, and all the others answer *Ora pro nobis*.

V. Ut altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N.N.*) **consecrándum** (*consecránda*) **bene✠dícere dignéris.**

R. Te rogámus audi nos.

V. Ut altáre hoc (*altária hæc*) **ad honórem tuum, et nomen Sancti N.** (*Sanctórum N.N.*) **consecrándum** (*consecránda*) **bene✠dícere et sancti✠ficáre dignéris.**

R. Te rogámus audi nos.

V. Ut altáre hoc (*altária hæc*) **ad honorem tuum, et nomen Sancti N.** (*Sanctórum N.N.*) **consecrándum** (*consecránda*), **bene✠dícere, sancti✠ficáre et conse✠cráre dignéris.**

R. Te rogámus audi nos.

Whilst the bishop recites these petitions the deacon raises the border of the bishop's cope as often as the latter makes the sign of the cross.

33. Having recited these petitions, the bishop gives the crosier to the crosier-bearer, and he and the others who have risen with him kneel and the chanters resume the Litany at the words *Ut nos exaudire digneris* and sing it down to the last *Kyrie eleison*. At the end of the Litany all rise, the faldstool is again carried to the epistle corner of the altar and the cushion is placed *in plano* a few paces from the lowest step of the altar.

34. The bishop now goes to the cushion and the deacon removes the mitre. The bishop kneels (all the others kneel also) on the cushion and, facing the altar, says:

V. Deus in adjutórium meum inténde.

He then rises (all the others rise with him) and the chanters answer:

R. Dómine ad adjuvándum me festína.

The bishop standing in the same place, adds:

V. Glória Patri, et Fílio, et Spirítui sancto.

To which the chanters answer:

R. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

This ceremony is repeated three times, the bishop commencing a tone higher each time and the chanters answer each time in the same (*higher*) tone. All present kneel and rise with the bishop.

P.A.—*If several altars are being consecrated, the Consecrator should have all the altars in view. Hence, instead of putting the cushion near the altar, as noted above, the cushion is placed in such a position that all the altars may be seen by the Consecrator. Kneeling on the cushion and facing the altars, the bishop says*: Deus in adjutorium, etc., *as noted above.*

§ 3. *Blessing of the Gregorian Water.*[1]

35. After the *Sicut erat* has been sung the third time, the bishop resumes the mitre and receives the crosier, and with his assistants goes, preceded by the cross-bearer and acolytes, to the table on which the water, ashes, salt and wine are kept, and blesses them. The cross-bearer and acolytes stand on the side of the table which is opposite to the bishop, whom they face. Retaining the mitre and crosier the bishop exorcizes the salt, saying:

Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condítus: ut sancti✠ficéris ad consecratiónem hujus altáris (*horum altárium*), **ad expelléndas omnes dæmonum tentatiónes; et ómnibus, qui ex te súmpserint, sis ánimæ, et córporis tutaméntum, sánitas, protéctio, et confirmátio salútis. Per eúmdem Dóminum nostrum Jesum Christum**

[1] St. Gregory the Great prescribed this blessing of the water to be used at the consecration of an altar. See Migne, *Patrologia Latina*, Vol. LXXVIII, col. 152 et seqq.

Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Having laid aside the crosier and removed the mitre, the bishop blesses the salt, saying:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, qui hanc grátiam cœlitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quæ homínibus ad escam procreásti, béne✠dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut profíciat suméntibus ad ánimæ et córporis sanitátem. Per Christum Dóminum nostrum.

R. Amen.

36. Having resumed the mitre and received the crosier, he exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, ut repéllas diábolum a término justórum, ne sit in umbráculis hujus altáris (*horum altárium*). **Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hoc altáre** (*hæc altária*); **ut profíciat ad sanitátem córporum animarúmque adoránti um te, et magnificétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.**

R. Amen.

Having laid aside the crosier and removed the mitre, he blesses the water, saying:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, statútor ómnium elementórum, qui per Jesum Christum Fílium, tuum Dóminum nostrum eleméntum hoc aquæ in salútem humáni géneris esse voluísti, te súpplices deprecámur, ut, exaudítis oratiónibus nostris, eam tuæ pietátis aspéctu sanctí✠fices: atque ita ómnium spirítuum immundórum ab ea recédat incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuæ benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.
R. Amen.

37. Remaining in the same place, without mitre or crosier, he blesses the ashes, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te veniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce pœniténtibus, propitiáre supplicántibus, et míttere dignéris sanctum Angelum tuum de cœlis, qui bene✠dícat, et sanctí✠ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam supplíciter obnixéque flagitántibus; et præsta, per invocatiónem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptióne peccatórum suórum, córporis sanitátem et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.
R. Amen.

He then takes with his right a handful of the blessed

salt and drops it on the ashes three times in the form of a cross, at the words *In nomine Patris*, etc., saying:

Commíxtio salis et cíneris páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

Having with his right hand mixed the salt and ashes, he takes a handful of this mixture and drops it into the water three times in the form of a cross at the words *In nomine Patris*, etc., saying:

Commíxtio salis, cíneris et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.[1]

R. Amen.

The deacon now hands him a towel with which he wipes his hand.

38. The bishop, then, without mitre or crosier, blesses the wine, saying:

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine, Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera, multíplica super nos misericórdiam tuam; et bene✠dícere, et sancti✠ficáre dignéris hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctificétur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

He then takes the cruet of wine in his right hand and pours the wine into the water three times in the form of a cross, at the words *In nomine Patris*, etc., saying:

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[1] See Chap. I, Consecration of a Church, No. 80, foot-note.

Commíxtio vini, salis, cíneris et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

He then recites the following:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, creátor et conservátor humáni géneris, et dator grátiæ spirituális, ac largítor ætérnæ salútis, emítte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum; ut armátum cœléstis defensióne virtútis, ad consecratiónem hujus altáris tui (*horum altárium tuórum*) **proficiat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus per ómnia sæcula sæculórum.**
R. Amen.

At the end of this prayer a cleric fills the ordinary holy-water vase with the blessed water and carries it and a towel to the epistle corner of the altar (*first*) which is to be consecrated. The master of ceremonies carries Chart II to the gospel corner of the same altar.

§ 4. *Sprinkling of the Altar.*

39. The bishop resumes mitre and crosier and, preceded by the cross-bearer and acolytes and accompanied by the sacred ministers, returns to the foot of the altar, where he lays aside the crosier. He then ascends to the predella and intones the antiphon *Introibo ad altare Dei* (these four words only) which is continued by the chanters. After the antiphon the chanters sing also the psalm *Judica me,*

Deus, and at the end repeat the antiphon *Introibo ad altare Dei*.[1]

Ant. **Introíbo ad altáre Dei: * ad Deum, qui lætíficat juventútem meam.**

Psalmus 42.

Júdica me Deus, et discérne causam meam de gente non sancta: * ab hómine iníquo et dolóso érue me.

Quia tu es Deus fortitúdo mea: * quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

Emítte lucem tuam et veritátem tuam: * ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

Et introíbo ad altáre Dei: * ad Deum qui lætíficat juventútem meam.

Confitébor tibi in cíthara Deus, Deus meus: * quare tristis es ánima mea? et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

(The *Gloria Patri* is *not* recited.)

Ant. **Introíbo ad altáre Dei: ad Deum, qui lætíficat juventútem meam.**

40. The deacon receives from the cleric the vase containing the blessed water and stands at the bishop's right, and the subdeacon receives from the master of ceremonies Chart II, containing the formula to be recited by the bishop, and stands at the bishop's left holding the chart before the bishop. As soon as the bishop has

[1] The Rubric after the first verse of this psalm says that the antiphon be repeated after each verse *si necesse fuerit*. This necessity would arise only if *several* altars were being consecrated at the same time, for the object of the repetition seems to be that the chant should continue as long as the function. If only *one* altar is consecrated, the antiphon is repeated only at the end of the psalm instead of the *Gloria Patri*, etc., which is omitted. The same is the case with the psalms that follow.—Martinucci, Lib. VII, cap. XVI, No. 80, foot-note.

intoned the antiphon *Introibo* he dips the thumb of his right hand into the blessed water contained in the vase held by the deacon and makes with it the sign of the cross on the table of the altar in the middle when he pronounces the word *Sanctificetur*, and then raising his right hand he makes the sign of the cross over the place which he signed with his thumb three times at the end of the following formula when saying *Patris, et Filii, et Spiritus sancti.*

Sancti✠ficétur hoc altáre, in honórem Dei omnipoténtis, et glorióse Vírginis Maríæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (*Sanctórum N. N.*).[1] **In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**

Having performed this rite in the centre of the altar, the bishop repeats it with the same ceremonies and the same formula successively at the posterior corner of the gospel side, the anterior corner of the epistle side, the anterior corner of the gospel side and the posterior corner of the epistle side, according to the following plan:

The bishop then dries his thumb with a towel handed to him by the deacon. The deacon gives the vase and towel to the cleric. The master of ceremonies receives Chart II from the subdeacon.

[1] Here the bishop inserts the name (*names*) of the Titular of the altar.

P.A.—*The bishop, deacon and subdeacon go to the foot of the altar, where the bishop receives the crosier, and, preceded by the cross-bearer and acolytes and followed by the mitre- and crosier-bearers, go to the second altar. The cleric carrying the holy water and towel walks at the right of the deacon, and the master of ceremonies carrying Chart II at the left of the subdeacon. Having arrived at the second altar, the cross-bearer and acolytes stand at the gospel side; the cleric carrying the holy water and towel at the epistle corner; the master of ceremonies at the gospel corner; the bishop and sacred ministers ascend the predella.*[1] *The bishop immediately signs this altar in the middle and at the four corners with holy water, using the same ceremonies and formula as at the first altar. At the end of this ceremony the bishop wipes his thumb with a towel, after which the deacon hands the vase and towel to the cleric. They then proceed to the other altars at each of which the same ceremony is performed. After the last altar has been signed all return to the faldstool.*[2] *When the chanters have repeated the antiphon* Introibo, *the mitre is removed and the bishop says* Oremus. *Then follow* Flectamus genua, Levate, Singulare illud, etc., *as noted below.*

41. The bishop then goes to the middle of the altar and remains standing on the predella. When the chanters have repeated the antiphon after the psalm the mitre is removed and the bishop says:

Orémus.

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[1] This order is to be observed as often as they go to the second, third, etc., altar and return to the first altar.

[2] When several altars are being consecrated the faldstool should be placed, inside or outside the sanctuary, in such a position that the Consecrator may have all the altars in view. S. R. C., Feb. 22, 1888, n. 3686 ad II. The faldstool in this position is meant as often as mention is made of it under P.A.

The deacon adds:

Flectámus génua.

When the deacon says *Flectamus genua* all, except the bishop, cross-bearer, acolytes and book and candle bearers make a *simple* genuflection. The subdeacon subjoins:

Leváte.

All rise when the subdeacon says *Levate*,[1] after which the bishop says the following prayer:

Singuláre illud propitiatórium in altári crucis pro nobis rediméndis oblátum, in cujus præfiguratióne Patriárcha Jacob lápidem eréxit in títulum, quo fíeret sacrifícium, et portæ cœli désuper aperirétur orάculum: súpplices tibi, Dómine, preces fúndimus, ut lápidis hujus (*lápidum horum*) **expolítam matériam, supérnis sacrificiis imbuéndam, ipse tuæ ditári sanctificatiónis ubertáte præcípias, qui quondam lapídeis legem scripsísti in tábulis. Per Christum Dóminum nostrum.**

R. Amen.

During this prayer the cleric will refill the vase with the water which the bishop shortly before blessed and return with it and the sprinkle to the right of the deacon.

P.A.—*At the end of this prayer the bishop resumes the mitre, ascends with the sacred ministers to the predella. The mitre being removed the bishop intones the* Asperges me, *after which he resumes the mitre, receives the sprinkle and sprinkles the altar, as noted below.*

42. The bishop then intones the antiphon *Asperges me* (these two words only), which the chanters continue to the end, after which they sing the first three verses of the psalm *Miserere.*

Ant. **Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

[1] These ceremonies are observed as often as the invitation *Oremus*, *Flectamus genua* and *Levate* precede the prayer.

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum: * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

As soon as the bishop has intoned the *Asperges me* he resumes the mitre and having received the sprinkle from the deacon he sprinkles the support and the table of the altar conjointly. In doing this he begins in front, at the middle of the altar, proceeds to the epistle side, passes behind the altar and returns by the gospel side to the middle at the front of the altar. He is accompanied by the deacon, subdeacon and cleric carrying the holy-water vase.[1]

NOTE.—If the support at any part of the altar consists only of columns, then only the columns are sprinkled.

P.A.—*The bishop gives the sprinkle to the deacon who hands it to the cleric. Then the bishop with his attendants goes to the second, third, etc., altars successively and sprinkles each altar in the manner in which the first altar was sprinkled. The chanters should sing or recite the three verses of the* Miserere *slowly, so that they finish the third verse when the bishop returns to the first altar. Having returned to the first altar, the bishop with his attendants ascends to the predella and intones the* Asperges me, *after which he sprinkles the altar as he sprinkles it before, and then with the same ceremonies sprinkles the other altars, whilst the chanters*

[1] If the back part of the altar is attached to the wall so that the bishop cannot go around it, he sprinkles only the support of the altar, passing from the middle to the epistle corner, then the epistle side of the altar, afterwards the table of the altar from the epistle side to the gospel side, then the gospel side of the altar, and finally the support in front of the altar from the gospel corner to the middle.

sing the fourth, fifth and sixth verses of the psalm Miserere. *In this manner he sprinkles all the altars* seven times, *as noted below.*

The cleric carrying the holy-water vase will refill the vase as often as it is necessary.

43. Having arrived at the middle of the altar, he waits until the chanters have sung the third verse of the psalm *Miserere*, after which he intones the second time the antiphon *Asperges me* and sprinkles the altar in the same manner as before, whilst the chanters sing the antiphon and the next three verses of the *Miserere*.

Ant. **Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.**

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

44. In this manner the altar is sprinkled five times more. Before each sprinkling the bishop intones the antiphon *Asperges me*, which the chanters continue, and to which they add each time three verses of the psalm *Miserere*, except at the seventh sprinkling, when only two verses are added.

During the *third* sprinkling the chanters sing:

Ant. **Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.**

Ecce enim veritátem dilexísti: * incérta, et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium, et lætítiam: * et exsultábunt ossa humiliáta.

During the *fourth* sprinkling they sing:

Ant. Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

During the *fifth* sprinkling they sing:

Ant. Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

During the *sixth* sprinkling they sing:

Ant. Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum Deus non despícies.

During the *seventh* sprinkling they sing:

Ant. Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Benígne fac Dómine in bona voluntáte tua Sion, * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

(The *Gloria Patri* is *not* sung.)

45. During the seventh sprinkling the second master of ceremonies and the thurifer go to the place where the relics are exposed. The former takes care that the torches to be used in the procession are lighted and the thurifer prepares the censer.

P.A.—*At the same time the priests who have been selected to carry the holy relics from the chapel to the altar go to the sacristy and put on amice, alb, cincture and red chasuble and proceed to the chapel in which the relics are exposed. Having sprinkled the last altar, the bishop and his assistants return to the faldstool, where the bishop says the prayer* Deus qui es visibilium *and blesses the cement.*

46. After the seventh sprinkling the bishop gives the sprinkle to the deacon who hands it to the cleric. When the chanters have finished the last verse of the *Miserere* the bishop's mitre is removed. The bishop standing on the predella in the middle of the altar, facing the latter, says:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui es visibílium rerum ómnium et invisibílium cónditor, et cunctárum sanctificatiónum consecrátor, ad dedicatiónem hujus Domínicæ mensæ (*harum Dóminicárum mensárum*) **adésse dignáre: et, quæ sacráto óleo et Chrísmate, a nobis indígnis est liniénda et benedicénda** (*liniéndæ et benedicéndæ*) **tuæ sancti✠ficatiónis in eam** (*eas*) **infúnde virtútem et consecratiónem; ut omnes, qui ad eam** (*eas*) **te deprecatúri accésserint, tuæ propitiatiónis auxílium séntiant. Per Christum Dóminum nostrum.**
R. Amen.

47. After this prayer a cleric holds before the bishop a

dish containing *dry*[1] cement, which the bishop blesses, saying:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctí✠fica, et béne✠dic has creatúras calcis et sábuli. Per Christum Dóminum nostrum.
R. Amen.

A cleric pours around the base of the altar the blessed water that remains, excepting only a small quantity for mixing with the cement used for closing the sepulchre.[2]

§ 5. *Bringing of the Holy Relics to the Altar.*

48. The bishop, accompanied by the sacred ministers, descends to the foot of the altar, resumes his mitre and receives the crosier. All now go in procession to the place where the relics are exposed in the following order: (*a*) cross-bearer and acolytes; (*b*) chanters;[3] (*c*) clergy, two by two; (*d*) bishop and sacred ministers; (*e*) mitre, crosier, book and candle bearers.

During this procession a cleric lights the four candles on the table, near the altar (*first*) which is being consecrated, on which the relics are afterwards placed by the bishop.

49. Having arrived at the place where the relics are exposed, all remain standing outside of it. The cross-bearer and acolytes stand near the entrance at the bishop's left side and the clergy in rows behind the bishop who

[1] See Chap. I. Consecration of a Church, No. 61, foot-note.

[2] If a large quantity of water remains, the cleric pours some of it around the base of the altar and the rest, later, into the *sacrarium*.

[3] If the chanters are not vested in cassock and surplice, they precede the cross-bearer.

stands facing the entrance. The bishop lays aside his crosier and, his mitre having been removed, says:

Orémus.

The deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Aufer a nobis, quæsumus Dómine, cunctas iniquitátes nostras; ut ad Sancta Sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum.
R. Amen.

50. The bishop resumes the mitre and crosier and the procession enters the chapel. The cross-bearer and acolytes remain near the entrance, the clergy are arranged in rows around the relics, and the bishop goes to the table or altar on which the relics are exposed. The bishop now lays aside the crosier and, his mitre being removed, recites the following prayer:

Orémus.

Fac nos, quæsumus Dómine, Sanctórum tuórum tibi speciáliter dedicáta membra digne contíngere: quórum patrocínia cúpimus incessánter habére. Per Christum Dóminum nostrum.
R. Amen.

51. After this prayer the thurifer goes to the bishop, who, in the customary manner, puts incense into the censer, but does not incense the relics. At the same time lighted torches or candles [1] are given to the clergy. The bishop then reverently takes up with both hands the relics, turns

[1] At least six or eight.

towards the people or clergy, intones the antiphon *Cum jucunditate* (these two words only) and then receives the mitre.[1] The chanters during the procession continue the antiphon to the end, to which, if necessary, they may add the responsory *Surgite sancti Dei.*

Ant. **Cum jucundítáte * exíbitis, et cum gáudio deducémin: nam et montes et colles exsílient, exspectántes vos cum gáudio, allelúja.**

Resp. **Súrgite Sancti Dei de mansiónibus vestris, loca sanctificáte, plebem benedícite, * Et nos hómines peccatóres in pace custodíte.**

V. Ambuláte Sancti Dei ad locum prædestinátum, qui vobis præparátus est.

Et nos hómines peccatóres in pace custodíte.

52. The procession returns to the altar in the church in the following order: (*a*) cross-bearer and acolytes; (*b*) chanters;[2] (*c*) clergy, with heads uncovered, carrying lighted torches or candles;[3] (*d*) thurifer, swinging the censer before the relics; (*e*) bishop, carrying with both hands the relics, between the sacred ministers who raise the borders of the bishop's cope; (*f*) mitre, crosier, book and candle bearers.

P.A.—*In this procession the four priests vested in red chasubles, carrying the bier on which the urn containing the holy relics is placed, walk before the bishop. The latter, wearing the mitre and carrying the crosier, and having the deacon and subdeacon at his side, walks behind the bier. Having deposited the bier on the table prepared for it in the*

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[1] If several altars are being consecrated, four priests carry the relics on a bier. See below, No. 52, P.A.

[2] If the chanters are not vested in cassock and surplice, they walk before the cross-bearer.

[3] If only six or eight carry torches, they walk behind the other clergy.

sanctuary on the gospel side, the four priests remain standing near the table, facing it. The bishop and sacred ministers bow to the relics and go to the foot of the altar.

Having reached the altar, the cross-bearer and acolytes go to the gospel side *in plano*, the chanters go to the lectern, the clergy are ranged in rows around the altar, the thurifer stands at the epistle side *in plano* and the bishop goes to the table, on which he places the relics, and, having bowed to the relics, goes with the sacred ministers to the foot of the altar.

53. When the chanters have finished the antiphon *Cum jucunditate* and the responsory *Surgite sancti Dei*, the bishop intones the antiphon *Exsultabunt sancti* (these two words only), which the chanters continue, and to which they add the psalms *Cantate Domino* and *Laudate Dominum*.

Ant. **Exsultábunt Sancti * in glória: lætabúntur in cubílibus suis.**

Psalmus 149.

Cantáte Dómino cánticum novum: * laus ejus in ecclésia sanctórum.

Lætétur Israël in eo, qui fecit eum: * et fílii Sion exsúltent in rege suo.

Laudent nomen ejus in choro: * in tympano et psaltério psallant ei.

Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

Exsultábunt Sancti in glória: * lætabúntur in cubílibus suis.

Exaltatiónes Dei in gútture eórum: * et gládii ancípites in mánibus eórum.

Ad faciéndam vindictam in natiónibus: * increpatiónes in pópulis.

Ad alligándos reges eórum in compédibus: * et nóbiles eórum in mánicis férreis.

Ut fáciant in eis judícium conscríptum: * glória hæc est ómnibus sanctis ejus.

(The *Gloria Patri* is *not* recited.)

Psalmus 150.

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in tympano et choro: * laudáte eum in chordis et órgano.

Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilatiónis: * omnis spíritus laudet Dóminum.

(The *Gloria Patri* is *not* recited.)

Ant. **Exsultábunt Sancti in gloria: lætabúntur in cubílibus suis.**

During the singing of the psalm *Laudate Dominum* a cleric places on the altar near the centre on the epistle side the small stock containing the Holy Chrism, a quantity of absorbent cotton and the slab of stone which is to be placed over the sepulchre after the case containing the relics has been placed in it, and the master of ceremonies places on the gospel side Chart III, containing the formula of the consecration.

§ 6. *Placing of the Holy Relics in the Sepulchre.*

54. Whilst the chanters repeat the antiphon *Exsultabunt*, the bishop and his assistants ascend to the predella, where the deacon removes the bishop's mitre. After the antiphon the bishop, facing the altar, says the following prayer:

Orémus.

Deus, qui in omni loco dominatiónis tuæ clemens ac benígnus dedicátor assístis, exáudi nos, quæsumus, et concéde, ut inviolábilis permáneat hujus loci consecrátio, et benefícia tui múneris univérsitas fidélium, quæ tibi

súpplicat, percípere mereátur. Per Christum Dóminum nostrum.

R. Amen.

55. After the prayer the bishop resumes his mitre and having dipped his right thumb into the vessel containing Holy Chrism, held by the deacon, anoints each of the four corners of the sepulchre on the inside, reciting whilst anointing each corner the following formula from Chart III, held before him by the subdeacon.

Conse✠crétur et sancti✠ficétur hoc sepúlchrum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax huic dómui.

Note.—The bishop anoints each corner twice, i.e., once at the word *Consecretur* and again at the word *Sanctificetur*. He then raises his right hand and makes the sign of the cross over the corner just anointed three times, i.e., at the words *Patris*, *Filii*, and *Spiritus sancti*.

56. Having anointed the fourth corner, the bishop wipes his thumb with absorbent cotton and then goes with the sacred ministers to the table on which the relics had before been deposited. Having arrived there, the bishop removes his mitre, opens the urn or removes the red veil that covers the relics, takes with both hands the case containing the relics, holds it aloft at the height of his face, carries it reverently to the altar, accompanied by the sacred ministers. As soon as he reaches the predella he intones the antiphon *Sub altare Dei* (these three words only) and then places the case in the sepulchre of the altar. In the meantime the chanters sing the following antiphon:

Ant. **Sub altáre Dei * sedes accepístis, Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.**

V. Exsultábunt Sancti in glória.

R. Et lætabúntur in cubílibus suis.

Sub altáre Dei sedes accepístis, Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.

P.A.—*Whilst the bishop is anointing the fourth corner of the sepulchre, the four priests vested in red chasubles carry the bier with urn containing the holy relics to the altar. Clerics carrying torches walk at the sides of the bier. The bishop's mitre is removed, after which he and his attendants turn towards the bier. The deacon opens the urn and the bishop extracts from it the case containing the relics which were prepared for the first altar. The deacon closes the urn, after which the priests carry the bier to i s former place. Two torch-bearers remain near the altar one at each side, the others accompany the priests carrying the bier. The bishop turns towards the altar, intones the antiphon* Sub altare Dei *and reverently places the case of relics in the sepulchre of the altar.*

When the bishop has carried the case of relics to the altar, the candles on the table on which the relics rested are extinguished.

P.A.—*The candles are not extinguished and the four priests remain near the bier.*

In the meantime the mason mixes in a dish the dry cement, which was before blessed, with the blessed water, which was kept for this purpose.[1]

57. As soon as the bishop has put the case of relics into the sepulchre, the thurifer ascends to the predella and the bishop, having put incense into the censer in the usual manner, incenses the relics with three swings, bowing profoundly to the relics before and after the incensation. Having given back the thurible, he resumes the mitre, takes in his left hand the small slab that is to cover the sepulchre, dips his right thumb into the Holy Chrism, anoints the small slab in the middle on its nether side, in

[1] See Chap. I, Consecration of a Church, No. 80, foot-note.

the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:

Conse✠crétur, et sancti✠ficétur hæc tábula (*vel* **hic lapis), per istam unctiónem et Dei benedictiónem. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.**

58. The bishop places the slab on the altar (not over the sepulchre) and wipes his thumb with absorbent cotton. The dish containing the prepared cement is now brought to the altar, and with a small trowel the bishop spreads the cement over the ledge on the inside of the sepulchre on which the small slab is to rest.[1] The bishop now takes the small slab in his hand and having intoned the antiphon *Sub altare Dei* (these three words only) he places the slab over the opening of the sepulchre. The chanters in the meantime continue the antiphon *Sub altare Dei*, to which they add, if necessary, the antiphon *Corpora sanctorum*.

Ant. **Sub altáre Dei * audívi voces occisórum dicéntium: Quare non deféndis sánguinem nostrum? Et accepérunt divínum respónsum: Adhuc sustinéte módicum tempus, donec impleátur númerus fratrum vestrórum.**

Ant. **Córpora Sanctórum in pace sepúlta sunt: et vivent nómina eórum in ætérnum.**

V. Glória Patri. R. Sicut erat.

59. As soon as the chanters have finished the antiphon the bishop's mitre is removed and he says the following prayer:

Orémus.

Deus, qui ex ómnium cohabitatióne Sanctórum ætérnum majestáti tuæ condis habitáculum, da ædificatióni tuæ incrementa cœléstia, et præsta: ut quorum hic Relíquias

[1] The bishop may be assisted by the mason and care should be taken that the cement does not fall on the case containing the relics

pio amóre compléctimur, eórum semper méritis adjuvémur. Per Christum Dóminum nostrum.

R. Amen.

The bishop then resumes the mitre and *begins* to fill with cement the crevices around the small slab, which the mason may continue and finish. If any cement remains on the altar, it is removed with a sponge or a rough towel. The torches or candles which were carried by the clergy are extinguished.

P.A.—*The torches and candles are not extinguished.*

6o. The bishop dips his thumb into the Holy Chrism and anoints *once* the upper side of the slab and the altar [1]

in the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:

Signé✠tur, et sancti✠ficétur hoc altáre. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

The bishop wipes his thumb with absorbent cotton.

P.A.—*Having placed the relics in the first altar, the bishop and the sacred ministers descend to the foot of the altar, and with the other ministers mentioned below go processionally to the second altar in the following order:* 1° *Cross-bearer and acolytes;* 2° *chanters;*[2] 3° *thurifer and Holy Chrism*

[1] Martinucci, Hartmann, etc., say that the cross should be made not only on the slab, but also on the portions of the table of the altar near the slab, as indicated by the plate.

[2] If the chanters are not vested in cassock and surplice, they precede the cross-bearer.

bearer; 4° *priests carrying the bier, accompanied by all the torch-bearers;* 5° *bishop wearing the mitre and carrying the crosier, and the sacred ministers;* 6° *mitre, crosier, book and candle bearers. At this altar the same prayers are recited and the same ceremonies are performed as at the first altar, beginning with the prayer* Deus qui in omni loco *and ending with* Signetur et sanctificetur .... Pax tibi. (*No.* **54** *to No.* **60** *incl.*)

These ceremonies are performed at each altar to be consecrated. When the ceremonies at the last altar are completed, the bishop wearing the mitre and carrying the crosier and walking between the sacred ministers, returns to the first altar, preceded by the thurifer, cross-bearer and acolytes and followed by the mitre, crosier, book and candle bearers. The bishop and sacred ministers ascend to the predella, the others take their former places. The bier and urn are carried to the sacristy by the priests who now divest. The table on which the bier rested is carried away and the candles on this table and the torches are extinguished and carried to the sacristy. The cotton used by the bishop for wiping his thumb, and the sponges or towels used for removing the cement from the alta , as well as the scrapings of the cement, are thrown into the vessel prepared for the purpose behind the altar. The cleric carries the Holy Chrism to the credence.

The vase containing the Holy Chrism is carried to the credence. The cotton used by the bishop for wiping his thumb and the sponge or towel used in removing the cement from the altar, as well as the scrapings of cement, are thrown into the vessel prepared for the purpose behind the altar.

§ 7. *Incensation of the Altar.*

61. The thurifer now carries to the altar the censer, into which the bishop puts incense with the usual ceremonies, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.[1]

His mitre having been removed and having received the censer from the deacon, the bishop intones the antiphon *Stetit Angelus* (these two words only). He resumes the mitre and incenses the altar to the right, to the left, in front and over the table until the chanters have finished the following antiphon:

Ant. **Stetit Angelus * juxta aram templi, habens thurí-bulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspéctu Dei. Allelúja.**

P.A.—*Having incensed the first altar, the bishop, retaining the censer, goes with the sacred ministers and thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc. The chanters will sing the antiphon* Stetit Angelus *slowly, so as to finish it when the bishop returns from the last altar. Having incensed the last altar, the bishop gives the censer to the deacon, who hands it to the thurifer. The bishop and his attendants then return to the faldstool, where the mitre is removed. Then the bishop recites the prayer* Dirigatur oratio, *as noted below, after which he sits on the faldstool or goes to the throne, if he be the Ordinary.*

62. The bishop then gives the censer to the deacon, who hands it to the thurifer, and, the mitre having been removed, standing on the predella in the middle of the altar, he says the following prayer:

Orémus.

Dirigatur orátio nostra, quæsumus Dómine, sicut incénsum in conspéctu tuo, et copiósa benefícia christiánus pópulus assequátur; ut quicúmque tibi in hoc altári (*his*

[1] When blessing the incense he makes over it the sign of the cross three times. He uses this form as often as he puts incense into the censer.

altáribus) **sacránda libámina devótus obtúlerit, vel sacráta suscéperit; et vitæ subsídia præséntis accípiat, et remissiónem ómnium peccatórum páriter consequátur, et grátiam sempitérnæ redemptiónis percípiat. Per Christum Dóminum nostrum.**

R. Amen.

He then resumes the mitre and goes with his attendants to the faldstool, placed *in plano* at the epistle corner of the steps of the altar and sits.[1]

63. Two priests, deacons or subdeacons, vested in surplice, wipe with sponges the altar and its base, and then dry these places with rough towels. The sponges and towels are afterwards placed in a large vessel prepared for the purpose behind the altar. After the function they are washed in this vessel and the water of this washing is poured into the sacrarium.

P.A.—*At each of the consecrated altars there should be priests, deacons or subdeacons to perform this duty.*

The priest, vested in surplice, whose duty it will be to incense the altar during the consecration, will stand *in plano* at the epistle side of the altar.[2]

P.A.—*The priest, whose duty will be to incense the altars during the consecration, stands at the epistle side of the* last *altar to be consecrated.*

A cleric carrying Chart IV, containing the formula used at the following unctions, will stand *in plano* on the gospel side, and another cleric, carrying a salver on which will be the vase containing the Oil of Catechumens and some absorbent cotton, will stand *in plano* at the epistle side of the altar.

64. When the altar has been wiped and dried, the

[1] If he is the Ordinary of the diocese and a throne has been erected, he occupies this throne.

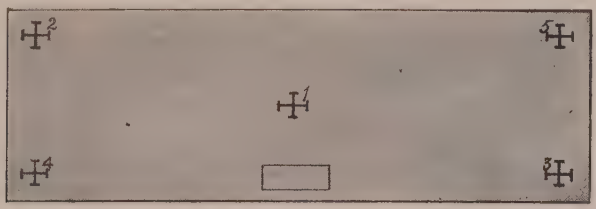
[2] For brevity, this priest will be called in the following pages the *incensing* priest.

bishop, sitting on the faldstool or throne, puts in the usual manner incense into the censer and blesses it, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

He then rises, ascends with the sacred ministers to the predella, receives the censer from the deacon, and, saying nothing, incenses in the form of a cross the table of the altar *once*: 1° in the middle, 2° at the posterior corner of the gospel side, 3° at the anterior corner of the epistle side, 4° at the anterior corner of the gospel side, 5° at the posterior corner of the epistle side.



P.A.—*The bishop retaining the censer goes with the sacred ministers and the thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the deacon, who hands it to the thurifer. Then the bishop and his attendants return to the first altar and ascend to the predella.*

He then gives the censer to the deacon, who hands it to the thurifer. The bishop now puts in the usual manner incense into the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

65. The bishop now receives the censer from the deacon and intones the responsory *Dirigatur* (this word only) which the chanters continue to the end.

Resp. **Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrifícium vespertínum.**

During the chant of this responsory, the bishop goes around the altar *three times* incensing continuously the support and the table together. He begins each time at the middle, proceeds to the epistle corner, then behind the altar, and passing by the gospel corner returns to the middle, in front.[1]

P.A.—*Having incensed the first altar three times, the bishop, retaining the censer, goes with the sacred ministers to the second altar and incenses it in the same manner as the first, by going around it three times. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the priest whose duty it will be to incense the altar. The priest receives the censer with the usual kisses. The bishop and sacred ministers return to the first altar and ascend to the predella. The* incensing *priest follows the bishop to the foot of the first altar and after the bishop has intoned the antiphon* Erexit Jacob *begins to incense the altar in the manner described below.*

66. After the third incensation the *incensing* priest will go to the predella, receive the censer from the bishop with the usual kisses, descend *in planum* at the middle, and when the bishop has intoned the antiphon *Erexit Jacob* he will begin to incense the altar with *single* swings. He begins at the middle, proceeds to the epistle corner, goes behind the altar and returns to the front of the altar by the gospel side, walking always *in plano*. This

[1] If the back of the altar is attached to the wall, he begins at the middle, incenses the support as far as the epistle corner, then the side of the altar at the epistle corner, afterwards the table from the epistle to the gospel side, then the side of the altar at the gospel corner and finally the support from the gospel corner to the middle.

he does continuously, except when the bishop uses the censer in course of the consecration.

§ 8. *Anointing of the Altar.*

67. The bishop, having given the censer to the priest, intones the antiphon *Erexit Jacob* (these two words only) which the chanters continue and to which they add the psalm *Quam dilecta.*

Ant. **Eréxit Jacob * lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.**

Psalmus 83.

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit et déficit ánima mea in átria Dómini.[1]

Cor meum, et caro mea * exsultavérunt in Deum vivum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine virtútum: * rex meus, et Deus meus.

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudábunt te.

Beátus vir cujus est auxílium abs te: * ascensiónes in corde suo dispósuit in valle lacrimárum in loco, quem pósuït.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: * vidébitur Deus deórum in Sion.

Dómine Deus virtútum exáudi oratiónem meam: * áuribus pércipe Deus Jacob.

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:

Quia mélior est dies una in átriis tuis, * super míllia.

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in tabernáculis peccatórum.

Quia misericórdiam et veritátem díligit Deus: * grátiam et glóriam dabit Dóminus.

Non privábit bonis eos, qui ámbulant in innocéntia: * Dómine virtútum, beátus homo, qui sperat in te.

(The *Gloria Patri* is *not* added.)

[1] The antiphon *Erexit Jacob* may be repeated after each verse of this psalm. See above, No. 39, foot-note.

Ant. **Eréxit Jacob lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.**

68. Whilst the bishop is intoning the antiphon *Erexit Jacob,* the cleric at the gospel side gives Chart IV, containing the formula used in this unction, to the subdeacon, who holds it before the bishop, and the cleric at the epistle side gives the vase containing the *Oleum Catechumenorum* to the deacon; the latter cleric, holding a salver with balls of absorbent cotton, stands at the right of the deacon. Having intoned the antiphon, the bishop anoints with the *Oleum Catechumenorum* the table of the altar in the form of a cross in the middle and at the four corners in the following order,

pronouncing the following form at *each* unction:

Sancti✠ficétur et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). **Pax tibi.**

At each unction the bishop makes the sign of the cross with his thumb twice, i.e., at the words *Sanctificetur* and *Consecretur*, then raising his right hand he blesses it three times, i.e., at the words *Patris*, *Filii*, and *Spiritus sancti*. At the letter *N.* in the formula he inserts the name (*names*) of the saint (*saints*) to whom the altar is dedicated. The deacon and subdeacon hold the borders of the bishop's cope during this ceremony. After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of* Oleum Catechumenorum *and followed by the* incensing *priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella and the* incensing *priest remains* in plano.

NOTE.—Another censer may be prepared for the incensation, which is to follow, and given to the priest who incenses the altar.

69. Towards the end of the psalm *Quam dilecta*, the bishop puts incense into the censer presented to him by the *incensing* priest. The deacon offers the boat, and the bishop blesses the incense in the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

As soon as the chanters have repeated the antiphon *Erexit Jacob*, the *incensing* priest hands the censer to the bishop. The bishop intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

Resp. **Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrifícium vespertínum.**

In the meantime the bishop incenses the altar in the manner described above (No. 65), going around the altar only *once* by the epistle side and returning by the gospel side.

P.A.—*Retaining the censer, the bishop and the sacred ministers, followed by the* incensing *priest, go to the second*

altar, and the bishop incenses it in the same manner as the first altar. Then they go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the incensing *priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer* Adsit, Domine *has been recited. The* incensing *priest goes to the first altar and continues the incensation as before.*

Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before.

70. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop sings the following prayer:

Adsit, Dómine, misericórdiæ tuæ ineffábilis píetas, et super hunc lápidem (*hos lápides*) opem tuæ bene✠dictiónis, et virtútem tuæ unctiónis infúnde; ut, te largiénte, réferat præmium quisquis intúlerit votum. Per Christum Dóminum nostrum.

R. Amen.

71. After this prayer the bishop intones the antiphon *Mane surgens Jacob* (these three words only) which the chanters continue and to which they add the psalm *Bonum est.*

Ant. **Mane surgens Jacob * erigébat lápidem in títulum, fundens óleum désuper: votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.**

Psalmus 91.

Bonum est confitéri Dómino, * et psállere nómini tuo Altíssime.[1]

Ad annuntiándum mane misericórdiam tuam, * et veritátem tuam per noctem.

In decachórdo psaltério: * cum cántico in cíthara.

Quia delectásti me Dómine in factúra tua: * et in opéribus mánuum tuárum exsultábo.

Quam magnificáta sunt ópera tua Dómine! * nimis profúndæ factæ sunt cogitatiónes tuæ.

Vir insípiens non cognóscet: * et stultus non intélliget hæc.

Cum exórti fúerint peccatóres sicut fœnum: * et apparúerint omnes, qui operántur iniquitátem:

Ut intéreant in sæculum sæculi: * tu autem Altíssimus in ætérnum Dómine.

Quóniam ecce inimíci tui Dómine, quóniam ecce inimíci tui períbunt: * et dispergéntur omnes, qui operántur iniquitátem.

Et exaltábitur sicut unicórnis cornu meum: * et senéctus mea in misericórdia úberi.

Et despéxit óculus meus inimícos meos: * et in insurgéntibus in me malignántibus áudiet auris mea.

Justus ut palma florébit: * sicut cedrus Líbani multiplicábitur.

Plantáti in domo Dómini, * in átriis domus Dei nostri florébunt.

Adhuc multiplicabúntur in senécta úberi: * et bene patiéntes erunt, ut annúntient:

Quóniam rectus Dóminus Deus noster: * et non est iníquitas in eo.

(The *Gloria Patri* is *not* added.)

Ant. **Mane surgens Jacob, erigébat lápidem in títulum, fundens óleum désuper: votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.**

Having intoned the antiphon *Mane surgens Jacob*, the bishop resumes the mitre and then anoints the altar

[1] The antiphon *Mane surgens* may be repeated after each verse of this psalm. See above, No. 39, foot-note.

with the *Oleum Catechumenorum* in the order and manner described above (No. 68), reciting the following formula

from Chart IV, held before him by the subdeacon:

Sancti✠ficétur et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). **Pax tibi.**

During this ceremony the deacon and subdeacon hold the borders of the bishop's cope. After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of* Oleum Catechumenorum *and followed by the* incensing *priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the* incensing *priest remains* in plano *until the psalm* Bonum est *is finished; the cleric who has charge of the holy oils will carry the vase containing the* Oleum Catechumenorum *to the table and replace it with the* Sanctum Chrisma.

The cleric who has charge of the holy oils will carry the vase containing the *Oleum Catechumenorum* to the

table and replace it with the vase containing the *Sanctum Chrisma*.

72. Towards the end of the psalm *Bonum est*, the bishop puts incense into the censer presented to him by the *incensing* priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

As soon as the chanters have repeated the antiphon *Mane surgens Jacob*, the *incensing* priest hands the censer to the bishop. The bishop intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

Resp. **Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrifícium vespertínum.**

In the meantime the bishop incenses the altar in the manner described above (No. 65), going around the altar only *once* by the epistle side and returning by the gospel side.

P.A.—*Retaining the censer, the bishop and sacred ministers, followed by the* incensing *priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the* incensing *priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer* Omnipotens sempiterne *has been recited. The* incensing *priest goes to the first altar and continues the incensation as before.*

Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before.

73. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayers:

Adésto, Dómine, dedicatióni hujus mensæ tuæ (*harum mensárum tuárum*), **et in eam** (*eas*), **quæ a nobis indígnis sancto liníta est** (*linítæ sunt*) **óleo, bene✠dictiónis, et sancti✠ficatiónis tuæ virtútem, et consecratiónem infúnde. Qui vivis et regnas Deus, per ómnia sæcula sæculórum.**

R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc, quod (*altária hæc, quæ*) **in honórem tuum, et in memóriam Sancti tui N.** (*Sanctórum tuórum N.N.*) **nos indígni consecrámus, virtúte tuæ bene✠dictiónis sanctífica; et ómnibus te hic invocántibus, atque in te sperántibus, auxílii tui munus osténde; ut huic altári** (*his altáribus*) **impósita múnera semper accépta fíeri dignéris: et in eo** (*eis*) **Sacramentórum virtus, et votórum semper obtineátur efféctus. Per Christum Dóminum nostrum.**

R. Amen.

74. After these prayers the cleric hands the vase containing Holy Chrism to the deacon, and the bishop intones the antiphon *Unxit te Deus* (these three words only) which the chanters continue and to which they add the psalm *Eructavit cor meum.*

Ant. **Unxit te Deus, * Deus tuus, óleo lætítiæ præ consórtibus tuis.**

Psalmus 44.

Eructávit cor meum verbum bonum: * dico ego ópera mea regi.[1]

Lingua mea cálamus scribæ, * velóciter scribéntis.

Speciósus forma præ fíliis hóminum, diffúsa est grátia in lábiis tuis: * proptérea benedíxit te Deus in ætérnum.

Accíngere gládio tuo super femur tuum, * potentíssime.

Spécie tua et pulchritúdine tua * inténde, próspere procéde, et regna.

Propter veritátem, et mansuetúdinem, et justítiam: * et dedúcet te mirabíliter déxtera tua.

Sagíttæ tuæ acútæ, pópuli sub te cadent, * in corda inimicórum regis.

Sedes tua Deus in sæculum sæculi: * virga directiónis, virga regni tui.

Dilexísti justítiam, et odísti iniquitátem: * proptérea unxit te Deus Deus tuus óleo lætítiæ præ consórtibus tuis.

Myrrha, et gutta, et cásia a vestiméntis tuis, a dómibus ebúrneis: * ex quibus delectavérunt te fíliæ regum in honóre tuo.

Astitit regína a dextris tuis in vestítu deauráto: * circúmdata varietáte.

Audi fília, et vide, et inclína aurem tuam: * et oblivíscere pópulum tuum, et domum patris tui.

Et concupíscet rex decórem tuum: * quóniam ipse est Dóminus Deus tuus, et adorábunt eum.

Et fíliæ Tyri in munéribus * vultum tuum deprecabúntur: omnes dívites plebis.

Omnis glória ejus fíliæ regis ab intus, * in fímbriis áureis circumamícta varietátibus.

Adducéntur regi vírgines post eam: * próximæ ejus afferéntur tibi.

Afferéntur in lætítia et exsultatióne: * adducéntur in templum regis.

Pro pátribus tuis nati sunt tibi fílii: * constítues eos príncipes super omnem terram.

Mémores erunt nóminis tui: * in omni generatióne et generatiónem.

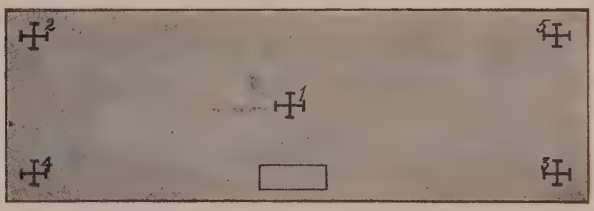
Proptérea pópuli confitebúntur tibi in ætérnum: * et in sæculum sæculi.

(*Gloria Patri* is *not* said.)

[1] The antiphon *Unxit te Deus* may be repeated after each verse of this psalm. See above, No. 39, foot-note.

Ant. **Unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis.**

Having intoned the antiphon *Unxit te Deus*, the bishop resumes the mitre and then anoints the altar with Holy Chrism, in the manner described above (No. 68), in the following order,



reciting the following formula from Chart IV, held before him by the subdeacon:

Sancti✠ficétur, et conse✠crétur lapis iste. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). **Pax tibi.**

After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of* Holy Chrism *and followed by the* incensing *priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the* incensing *priest remains* in plano *until the psalm* Eructavit cor meum *is finished; the cleric who has charge of the holy*

oils will carry the Holy Chrism to the table and prepare the cruets containing the Oleum Catechumenorum *and the* Sanctum Chrisma.

75. Towards the end of the psalm *Eructavit cor meum*, the bishop puts incense into the censer presented to him by the *incensing* priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.
R. Amen.

As soon as the chanters have repeated the antiphon *Unxit te Deus*, the *incensing* priest hands the censer to the bishop, who intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

Resp. **Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine.**
V. Elevátio mánuum meárum sacrifícium vespertínum.

In the meantime the bishop incenses the altar in the manner described above (No. **65**), going around the altar only *once*, passing *this time* by the gospel side and returning by the epistle side.

P.A.—*Retaining the censer, the bishop and sacred ministers, followed by the* incensing *priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the* incensing *priest. The bishop and sacred ministers go to the faldstool and remain standing there until the prayer* Descendat quæsumus *has been recited. The* incensing *priest goes to the first altar and continues the incensation as before.*

Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before.

NOTE.—The cleric who has charge of the holy oils will carry the vase containing the Holy Chrism to the table and prepare the cruets containing the *Oleum Catechumenorum* and the *Sanctum Chrisma* and a large quantity of absorbent cotton and a rough towel.

76. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (*hæc altária*), **qui et dona nostra, et pópuli tui in eo** (*eis*) **sanctíficet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.**
R. Amen.

77. The bishop then intones the antiphon *Sanctificavit* (this word only), which the chanters continue, and to which they add the psalm *Deus noster refugium.*

Ant. **Sanctificávit * Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.**

Psalmus 45.

Deus noster refúgium, et virtus: * adjútor in tribulatiónibus, quæ invenérunt nos nimis.[1]

Proptérea non timébimus dum turbábitur terra: * et transferéntur montes in cor maris.

Sonuérunt, et turbátæ sunt aquæ eórum: * conturbáti sunt montes in fortitúdine ejus.

[1] The antiphon *Sanctificavit Dominus* may be repeated after each verse of this psalm. See above, No. 39, foot-note.

Flúminis ímpetus lætíficat civitátem Dei: * sanctificávit tabernáculum suum Altíssimus.

Deus in médio ejus, non commovébitur: * adjuvábit eam Deus mane dilúculo.

Conturbátæ sunt gentes, et inclináta sunt regna: * dedit vocem suam, mota est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Veníte, et vidéte ópera Dómini, quæ pósuit prodígia super terram: * áuferens bella usque ad finem terræ.

Arcum cónteret, et confrínget arma: * et scuta combúret igni.

Vacáte, et vidéte quóniam ego sum Deus: * exaltábor in Géntibus, et exaltábor in terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

(The *Gloria Patri* is *not* added.)

Ant. **Sanctificávit Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.**

78. Having intoned the antiphon *Sanctificavit*, the bishop resumes the mitre. The deacon receives from the cleric the cruets containing the holy oils, which he hands to the bishop. The latter taking in his right hand the cruets (or one cruet in each hand) pours the holy oils conjointly on the middle of the altar in a straight line from the epistle side to the gospel side. Having then given the cruets to the deacon, who hands them to the cleric to be carried to the table, the bishop draws back the right sleeve of his cassock and alb, and with the palm of his right hand rubs the holy oils over the entire surface of the altar, first towards the back of the altar and then towards the front of it. During this unction no prayer is recited by the bishop. The deacon and subdeacon will hold aloft the borders of the bishop's cope.

P.A.—*The bishop wipes his hand with absorbent cotton and then goes with the sacred ministers, preceded by the cleric carrying the cruets containing the* Sanctum Chrisma *and* Oleum Catechumenorum *and followed by the* incensing *priest, to the second altar, which he anoints with both oils with the same ceremonies as the first altar. The* incensing *priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop will wipe his hand and ring, first with absorbent cotton and then with a rough towel, after which he will adjust the arm-sleeves of his cassock and alb. The* incensing *priest goes to the first altar and continues the incensation as before; the cleric who has charge of the holy oils carries the cruets to the table; the bishop and sacred ministers go to the faldstool, where the bishop afterwards intones the antiphon* Ecce odor, *recites the invitatory* Lapides hos, *intones the antiphon* Ædificavit Moyses, *recites the invitatory* Dei Patris omnipotentis *and blesses the grains of incense.*

After the unction the bishop will wipe his hand and ring, first with absorbent cotton and then with a rough towel, after which he will adjust the arm-sleeves of his cassock and alb. The cleric will carry the cruets to the table.

79. The bishop, still standing on the predella and facing the altar, intones the antiphon *Ecce odor filii mei* (these four words only), which the chanters continue, and to which they add the psalm *Fundamenta ejus.*

Ant. **Ecce odor fílii mei * sicut odor agri pleni, cui benedíxit Dóminus: créscere te fáciat Deus meus, sicut arénam maris: et donet tibi de rore cœli benedictiónem.**

Psalmus 86.

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te, * cívitas Dei.

Memor ero Rahab, et Babylónis * sciéntium me.

Ecce alienígenæ, et Tyrus, et pópulus Æthíopum, * hi fuérunt illic.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse fundávit eam Altíssimus?

Dóminus narrábit in scriptúris populórum et príncipum: * horum, qui fuérunt in ea.

Sicut lætántium ómnium * habitátio est in te.

(The *Gloria Patri* is *not* added, and the antiphon *Ecce odor* is *not* repeated.)

80. After the psalm *Fundamenta ejus* the bishop, still wearing the mitre and standing on the predella facing the altar, recites the following invitatory:

Lápidem hunc (*lápides hos*), **fratres caríssimi, in quo** (*quibus*) **unguéntum sacræ unctiónis effúnditur, ad suscipiénda pópuli sui vota et sacrifícia, orémus, ut Dóminus noster bene✠dícat et cónse✠cret, et quod est unctum a nobis, sit unctum in nómine ejus: ut plebis vota suscípiat, et altári** (*altáribus*) **per sacram unctiónem perfécto** (*perféctis*), **dum propitiatiónem sacrórum impónimus, ipsi propitiatóres Dei esse mereámur. Per Jesum Christum Dóminum nostrum, qui cum eo, et Spíritu sancto vivit et regnat Deus in sæcula sæculórum.**

R. Amen.

Then he intones the antiphon *Ædificavit Moyses* (these two words only), which the chanters continue to the end.

Ant. **Ædificávit Móyses * altáre Dómino Deo, ófferens super illud holocáusta et ímmolans víctimas, fecit sacrifícium vespertínum in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.**

After this antiphon the bishop, still wearing the mitre, recites the following invitatory:

Dei Patris omnipoténtis misericórdiam súpplices implorémus, fratres caríssimi, ut altáre hoc (*altária hæc*) sacrifíciis spirituálibus imbuéndum (*imbuénda*), nostræ vocis exorátus offício præsénti bene✠dictióne sanctíficet, atque in eo (*eis*) semper oblatiónes famulórum suórum stúdio sanctæ devotiónis impósitas bene✠dícere, et sancti✠ficáre dignétur: et spirituáli placátus incénso précibus famíliæ suæ promptus exaudítor assístat. Per Christum Dóminum nostrum.

R. Amen.

§ 9. *Burning of the Incense on the Altar.*

81. At the end of this invitatory two clerics, carrying the grains of incense and the holy water, ascend to the first step below the predella.

P.A.—*These two clerics go to the faldstool, where the bishop blesses the grains of incense* for all the altars.

The bishop turns towards the two clerics and, the mitre having been removed, blesses the grains of incense, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur; dignáre respícere, bene✠dícere, et sancti✠ficáre hanc creatúram incénsi, ut omnes languóres, omnésque infirmitátes, atque insídiæ inimíci odórem ejus sentiéntes effúgiant, et separéntur a plásmate tuo, quod pretióso Fílii tui Sánguine redemísti, ut numquam lædátur

a morsu iníqui serpéntis. Per eúmdem Christum Dóminum nostrum.

R. Amen.

Having received the sprinkle from the deacon, the bishop sprinkles with holy water the grains of incense in the middle, to his left and to his right. The deacon receives the sprinkle from the bishop and hands it to the cleric carrying the holy-water vase, who carries it to the table.

P.A.—*The bishop resumes his mitre and goes with the sacred ministers to the predella of the first altar.*

The deacon then puts the mitre on the bishop and receives the salver containing the grains of incense from the cleric. The latter goes to the epistle corner *in plano*, where he will receive from the deacon the salver after all the grains have been placed on the altar. A cleric brings to the altar the five crosses made of wax tapers, and stands at the right of the deacon.

82. The bishop, having turned to the altar, takes the grains of incense from the salver and forms with five grains a cross at each of the five places on the table of the altar where he before made the unctions with the Oil of Catechumens and Holy Chrism, observing the order indicated in the following plan: [1]

After having made each cross he places one of the crosses made of wax tapers on the grains, before making

[1] The centre cross should not be placed over the sepulchre.

the next cross.[1] As soon as the bishop has made the fifth cross a cleric lights the four ends of each cross of wax tapers.

P.A.—*Having made the crosses with grains of incense on the first altar, the bishop and sacred ministers, preceded by the cleric carrying the salver containing the grains of incense and followed by the* incensing *priest, go to the second altar, on which the bishop makes five crosses with grains of incense, over which he places crosses made of wax tapers, as he did on the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. As soon as the bishop leaves each altar a cleric lights the four ends of each cross of wax tapers on the altar. Whilst this ceremony is being performed at each altar the* incensing *priest incenses the altar. Having performed this ceremony at the last altar, the bishop and sacred ministers return to the faldstool, where they remain until the end of the Preface* (*see below*). *The cleric carries the salver to the credence, and the* incensing *priest carries the censer to the sacristy, and his duty ceases.*

The *incensing* priest carries the censer to the sacristy, and his duty ceases.

83. A cushion is placed on the lowest step of the altar[2] in the middle, and when the crosses have been lighted the bishop and his ministers descend to the foot of the altar. The deacon removes the bishop's mitre and skull-cap, after which all kneel. The bishop, kneeling on the cushion, intones the *Alleluja*[3] and the versicle *Veni sancte Spiritus* (these words only), which the chanters continue, and to which they add the two antiphons which follow:

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[1] See Chap. I, Consecration of a Church, No. **125,** foot-note.
[2] In front of the faldstool if several altars are consecrated.
[3] From Septuagesima to Easter the *Alleluja* is omitted.

Allelúja. V. Veni sancte Spíritus, reple tuórum corda fidélium, et tui amóris in eis ignem accénde.

Ant. **Ascéndit fumus arómatum in conspéctu Dómini de manu Angeli.**

Ant. **Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspéctu Dei.**

84. The *Alleluja* and the versicle *Veni sancte Spiritus . . . accende* having been sung, all rise and the deacon puts the skull-cap on the bishop. When the chanters have finished singing the antiphon *Stetit angelus* the bishop says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Dómine sancte, Pater omnípotens, ætérne Deus, clemens et propítius preces nostræ humilitátis exáudi, et réspice ad hujus altáris tui (*horum altárium tuórum*) **holocáustum, quod non igne visíbili probétur, sed infúsum sancti Spíritus tui grátia in odórem suavitátis ascéndat, et legítime se suméntibus Eucharístia medicábilis fiat, ad vitámque profíciat sempitérnam. Per Christum Dóminum nostrum. R. Amen.**

85. As soon as the grains of incense on the altar are consumed clerics scrape with scrapers the burnt incense and wax from the altar and place the scrapings into a vase prepared for that purpose. The scrapings are afterwards thrown into the sacrarium.

P.A. *Each altar is cleansed in this manner by two clerics.*

After the prayer *Domine sancte* the bishop says again:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Deus omnípotens, in cujus honórem, ac beatíssimæ Vírginis Maríæ, et ómnium Sanctórum, ac nomen et memóriam Sancti tui N. (*Sanctórum tuórum N.N.*) **nos indígni altáre hoc** (*altária hæc*) **consecrámus, clemens et propítius preces nostræ humilitátis exáudi, et præsta, ut in hac mensa** (*his mensis*) **sint libámina tibi accépta, sint grata, sint pínguia, et sancti Spíritus tui semper rore perfúsa; ut omni témpore hoc in loco** (*his in locis*) **supplicántis tibi famíliæ tuæ anxietátes réleves, ægritúdines cures, preces exáudias, vota suscípias, desideráta confírmes, postuláta concédas. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus.**

86. After this prayer, having his hands extended on his breast, the bishop recites in a *moderate tone* of voice (or sings *tono feriali*) the following preface:

V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater

omnípotens, ætérne Deus et clemens: cujus nec inítium, nec finis advértitur; qui quantus es, tantus esse voluísti, sanctus scílicet, ac mirábilis Deus, cujus majestátem eleménta non cápiunt. Te benedícimus, te súpplices deprecámur, ut tibi sit altáre hoc (*sint altária hæc*), sicut illud quod Abel salutáris mystérii in passióne præcúrsor, jugulátus a fratre, novo sánguine ímbuit et sacrávit. Sit (*sint*) tibi, Dómine, altáre hoc (*altária hæc*), sicut illud, quod Abraham, pater noster, qui vidére te méruit, fabricávit, et invocáto tuo nómine consecrávit, in quo sacérdos Melchísedech sacrifícii formam triumphális expréssit. Sit (*sint*) tibi, Dómine, altáre hoc (*altária hæc*), sicut illud, super quod Abraham seminárium fídei nostræ Isaac fílium suum, dum tibi toto corde crédidit, toto corde impósuit. In quo salutáris mystérii sacraméntum domínicæ Passiónis osténsum est, dum offértur Fílius, agnus occíditur. Sit (*sint*) tibi, Dómine altáre hoc (*altária hæc*), sicut illud, quod Isaac púteum profúndæ puritátis invéniens abundántiæ ei nomen ímponens, tuæ majestáti dicávit. Sit (*sint*) tibi, Dómine, altáre hoc (*altária hæc*), sicut ille lapis, quem Jacob suppónens cápiti suo, ascendéntes et descendéntes Angelos per scalæ mystérium, somno revelánte, cognóvit Sit (*sint*) tibi, Dómine, altáre hoc (*altária hæc*), sicut illud, quod Móyses, suscéptis mandátis, in præfiguratióne Apostólica, duódecim lápidum constructióne firmávit. Sit (*sint*) tibi, Dómine, altáre hoc (*altária hæc*), sicut illud quod Móyses septem diérum purificatióne mundávit et cœlésti tuo collóquio Sancta Sanctórum vocávit. Sicut locútus es ad Móysen, dicens: si quis tetígerit altáre hoc, sanctificátus habeátur. Sit in hoc (*his*) ergo altári (*altáribus*) innocéntiæ cultus, immolétur supérbia, iracúndia jugulétur, luxúria omnísque libído feriátur, offerátur pro turtúribus sacrifícium castitátis, et pro pullis columbárum innocéntiæ sacrifícium.

The following he recites in a low tone, loud enough, however, to be heard by those standing near him:

Per Dóminum nostrum Jesum Christum Fílium tuum;

Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

§ 10. *Anointing of the Front of the Altar.*

87. The bishop then resumes the mitre and with his assistants ascends to the predella. A cleric carries on a salver the vase containing Holy Chrism and some absorbent cotton to the altar and gives them to the deacon. The bishop intones the antiphon *Confirma hoc Deus* (these three words only), which the chanters continue, and to which they add the psalm *Exsurgat Deus*.

Ant. **Confírma hoc Deus, * quod operátus es in nobis a templo sancto tuo, quod est in Jerúsalem. Allelúja.**

Psalmus 67.

Exsúrgat Deus, et dissipéntur inimíci ejus, * et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, defíciant: * sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

Et justi epuléntur, et exsúltent in conspéctu Dei: * et delecténtur in lætítia.

Cantáte Deo, psalmum dícite nómini ejus: * iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.

Exsultáte in conspéctu ejus: * turbabúntur a fácie ejus, patris orphanórum, et júdicis viduárum.

Deus in loco sancto suo: * Deus qui inhabitáre facit uníus moris in domo:

Qui edúcit vinctos in fortitúdine, * simíliter eos qui exásperant, qui hábitant in sepúlchris.

Deus, cum egrederéris in conspéctu pópuli tui, * cum pertransíres in desérto:

Terra mota est, étenim cœli distillavérunt a fácie Dei Sínai, * a fácie Dei Israël.

Plúviam voluntáriam segregábis Deus hæreditáti tuæ: * et infirmáta est, tu vero perfecísti eam.

Animália tua habitábunt in ea: * parásti in dulcédine tua páuperi Deus.

Dóminus dabit verbum

evangelizántibus, * virtúte multa.

Rex virtútum dilécti dilécti: * et speciéi domus divídere spólia.

Si dormiátis inter médios cleros, pennæ colúmbæ deargentátæ, * et posterióra dorsi ejus in pallóre auri.

Dum discérnit cœléstis reges super eam, nive dealbabúntur in Selmon: * mons Dei, mons pinguis.

Mons coagulátus, mons pinguis: * ut quid suspicámini montes coagulátos?

Mons, in quo beneplácitum est Deo habitáre in eo: * étenim Dóminus habitábit in finem.

Currus Dei decem míllibus múltiplex, míllia lætántium: * Dóminus in eis in Sina in sancto.

Ascendísti in altum, cepísti captivitátem: * accepísti dona in homínibus:

Etenim non credéntes, * inhabitáre Dóminum Deum.

Benedíctus Dóminus die quotídie: * prósperum iter fáciet nobis Deus salutárium nostrórum.

Deus noster, Deus salvos faciéndi: * et Dómini Dómini éxitus mortis.

Verúmtamen Deus confrínget cápita inimicórum suórum: * vérticem capílli perambulántium in delíctis suis.

Dixit Dóminus: Ex Basan convértam, * convértam in profúndum maris:

Ut intingátur pes tuus in sánguine: * lingua canum tuórum ex inimícis, ab ipso.

Vidérunt ingréssus tuos Deus: * ingréssus Dei mei, regis mei, qui est in sancto.

Prævenérunt príncipes conjúncti psalléntibus, * in médio juvenculárum tympanistriárum.

In ecclésiis benedícite Deo Dómino, * de fóntibus Israël.

Ibi Bénjamin adolescéntulus, * in mentis excéssu.

Príncipes Juda, duces eórum: * príncipes Zábulon, príncipes Néphthali.

Manda Deus virtúti tuæ: * confírma hoc Deus, quod operátus es in nobis.

A templo tuo in Jerúsalem, * tibi ófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdant eos, qui probáti sunt argénto.

Díssipa Gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia prævéniet manus ejus Deo.

Regna terræ, cantáte Deo: * psállite Dómino.

Psállite Deo, qui ascéndit super cœlum cœli, * ad Oriéntem.

Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israël, * magnificéntia ejus, et virtus ejus in núbibus.

Mirábilis Deus in sanctis suis, Deus Israël ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

Glória Patri et Fílio * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

(The antiphon *Confirma hoc Deus* is *not* repeated.)

88. When the bishop has intoned the antiphon *Confirma hoc Deus*, he dips his thumb into the Holy Chrism and makes with it the sign of the cross on the front of the altar, half-way between the table and the predella,[1] saying nothing. If the front of the altar is not solid, this unction is made on the anterior part of the table,[2] or if a column supports the table at the centre this unction is made on the front of the column's cap.[3] When making this unction, the bishop does not kneel. If the oil should flow down the front of the altar, the deacon wipes it off with absorbent cotton. After the unction the bishop wipes his thumb with cotton.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by the cleric carrying the vase of Holy Chrism, go to the second altar, which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop and his assistants return to the faldstool and remain standing, facing the altar, until the chanters have finished the psalm*

[1] See Chap. I, Consecration of a Church, No. 8, Figs. 1, 4, and 5. If a metal cross is affixed to the front of the altar it may be removed for this occasion, or the unction may be made *above* this cross.

[2] *Ibidem*, Fig. 2.

[3] *Ibidem*, Fig. 3.

Exurgat Deus, *after which the bishop recites the prayer* Majestatem tuam. *The cleric carrying the Holy Chrism goes to the posterior corner of the altar at the gospel side.*

The cleric receives the Holy Chrism from the deacon and carries it to the posterior corner of the altar at the gospel side. The bishop and his ministers go to the foot of the altar and stand *in plano* facing the altar.

89. After the psalm the deacon removes the bishop's mitre and the latter says the following prayer:

Orémus.

Majestátem tuam, Dómine, humíliter implorámus, ut altáre hoc (*altária hæc*) **sacræ unctiónis libámine ad suscipiénda pópuli tui múnera inúnctum** (*inúncta*) **poténter bene✠dícere, et sancti✠ficáre dignéris: ut quod nunc a nobis indígnis, sub tui nóminis invocatióne, in honórem beatíssimæ Vírginis Maríæ, et ómnium Sanctórum, atque in memóriam Sancti tui N.** (*Sanctórum tuórum N.N.*) **sacrosáncti Chrísmatis unctióne delibútum est, pláceat tibi, atque altáre máneat perpétuum** (*altária máneant perpétua*); **ut quidquid deínceps super illud** (*illa*) **oblátum sacratúmve fúerit, dignum tibi fiat holocáustum; atque ómnium hic offeréntium sacrifícia a te pio Dómino benígne suscipiántur, et per ea víncula peccatórum nostrórum absolvántur, máculæ deleántur, véniæ impetréntur et grátiæ acquirántur, quátenus una cum Sanctis, et Eléctis tuis vitam percípere mereámur ætérnam. Per Christum Dóminum nostrum.**

R. Amen.

§ 11. *Anointing of the Juncture of the Table and the Support.*

90. The bishop resumes his mitre and goes with his assistants to the posterior corner of the altar at the gospel side and, having dipped his thumb into the Holy Chrism, makes with it three times the sign of the cross

over the juncture of the table and support, as if to join them together, drawing the upright line from the table to the support and the transverse line over the juncture of the table and support, saying:

In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

He does the same in succession at the anterior corner on the gospel side, at the posterior corner on the epistle side, and lastly at the anterior corner on the epistle side. If the holy oil should flow down the support, the deacon will wipe it off with absorbent cotton.

After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—*Having anointed the first altar in this manner, the bishop and sacred ministers, preceded by the cleric carrying the vase of Holy Chrism, go to the second altar which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the faldstool and remain standing until the end of the prayer* Supplices te (see below).

91. The bishop returns with his ministers to the middle of the altar *in plano*. The cleric carries the Holy Chrism to the table. The bishop's mitre is then removed and he says the following prayer:

Orémus.

Súpplices te deprecámur, omnípotens ætérne Deus, per unigénitum Fílium tuum Dóminum nostrum Jesum Christum, ut altáre hoc (*altária hæc*) **sanctis úsibus præparátum** (*præparáta*), **cœlésti bene✠dictióne sanctífices; et sicut Melchísedech sacerdótis præcípui oblatiónem dignatióne mirábili suscepísti, ita impósita huic novo altári** (*his novis altáribus*) **múnera semper accépta ferre dignéris; ut pópulus, qui in hanc Ecclésiæ domum sanctam convéniet, per hæc libámina cœlésti sanctificatióne salvátus,**

animárum quoque suárum salútem perpétuam consequátur. Per eúmdem Christum Dóminum nostrum.

R. Amen.

P.A.—*During this prayer the faldstool is placed* in plano *at the epistle corner of the altar-steps.*[1]

92. The bishop with his ministers goes to the faldstool which is placed *in plano* at the epistle corner of the altar-steps[1] and sits. Two clerics, one carrying the ewer and basin, the other carrying a dish containing slices of bread and lemon, and towels, go to the bishop. The latter cleans his hands with pieces of lemon and bread and then washes them with water and dries them.[2]

In the meantime two priests (deacons or subdeacons) rub off with absorbent cotton and sponges the oil on the table of the altar (*altars*) and at its four corners and wipe these places with coarse towels or cloths.

§ 12. *Blessing of the Altar-cloths, Vases and Ornaments for the Consecrated Altar.*[3]

93. After the bishop has washed his hands, and the altar (*altars*) has been washed clerics bring to the faldstool (or throne) the altar-cloths and other altar ornaments to be blessed by the bishop.[4] At the same time a cleric takes the holy water and the sprinkle and stands at the right of the deacon. The deacon removes the mitre and the bishop rises and blesses the altar-cloths and other ornaments, reciting following prayer:

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[1] If he is the Ordinary and a throne has been erected, he goes to the throne.

[2] If the bishop is the Ordinary, the clerics kneel before him. All others present, except the deacon, subdeacon, cross-bearer and acolytes, kneel at the same time.

[3] If they have already been blessed, this part of the ceremony (No. 93) is omitted.

[4] In case they should be numerous, they may be left on a table, to which the bishop goes and there blesses them.

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens, et miséricors Deus, qui ab inítio utília et necessária homínibus creásti, quique per fámulum tuum Móysen vestiménta pontificália, et sacerdotália, seú levítica Sacerdótibus, et Levítis, atque ornaménta et linteámina fácere fámulum tuum Móysen per quadragínta dies docuísti, atque étiam quæ María téxuit et fecit, in usum ministérii tabernáculi fœderis ordinásti, purificáre, bene✠dícere, sancti✠ficáre, et conse✠cráre per nostræ humilitátis servítium dignéris hæc ornaménta et linteámina in usum altáris tui (*altárium tuórum*), ut divínis cúltibus et sacris mystériis apta exsístant, hisque confectióni Córporis et Sánguinis Jesu Christi Fílii tui Dómini nostri dignis pareátur famulátibus: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

After this the deacon hands the sprinkle to the bishop who sprinkles the articles. The bishop then sits and resumes the mitre.

94. Clerics or the sacristans now cover the altar with the cerecloth,[1] over which they place the three altar-cloths. The cross and candlesticks are also put in their proper places, and the predella and steps of the altar are covered with carpets.

P.A.—*All the other altars of the church are at the same time prepared in the same manner.*

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[1] A linen cloth waxed on one side, which is commonly called the *Chrismale*. It must be of the exact size of the altar, and it is placed under the linen altar-cloths, the waxed side being turned towards the table.

When the clerics begin to cover the altar the bishop rises and, having turned towards the altar, intones the antiphon *Circumdate Levitæ* (these two words only), which the chanters continue, and to which they add the antiphons, responsory and psalm that follow, during which the bishop, wearing the mitre, remains standing.

Ant. **Circúmdate Levítæ * altáre Dómini Dei, vestíte vestiméntis albis, estóte et vos canéntes hymnum novum, dicéntes: allelúja.**

V. Mirábilis Deus in Sanctis suis, et sanctus in ómnibus opéribus suis.

V. Glória Patri, et Fílio, et Spirítui sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. **Circúmdate Sion, et complectímini eam, narráte in túrribus ejus.**

V. Magnus Dóminus et laudábilis nimis, in civitáte Dei nostri, in monte sancto ejus.

Resp. **Induit te Dóminus túnica jucunditátis, et impósuit tibi corónam, * Et ornávit te ornaméntis sanctis.**

V. Luce spléndida fulgébis, et omnes fines terræ adorábunt coram te. * Et ornávit te ornaméntis sanctis.

V. Natiónes ex longínquo ad te vénient, et múnera deferéntes adorábunt Dóminum: et terram tuam in sanctificatióne habébunt, et nomen magnum tuum invocábunt. * Et ornávit te ornaméntis sanctis.

V. Benedícti erunt, qui te ædificavérunt, tu autem lætáberis in fíliis tuis, quóniam omnes benedicéntur, et congregabúntur ad Dóminum. * Et ornávit te ornaméntis sanctis.

Ant. **In velaménto alárum tuárum prótege nos Dómine, et in laude tua gloriémur.**

Psalmus 62.

Deus Deus meus, * ad te de luce vígilo.

Sitívit in te ánima mea, * quam multipliciter tibi caro mea.

In terra desérta, et ínvia, et inaquósa: * sic in sancto appárui tibi, ut vidérem virtútem tuam et glóriam tuam.

Quóniam mélior est misericórdia tua super vitas: * lábia mea laudábunt te.

Sic benedícam te in vita mea: * et in nómine tuo levábo manus meas.

Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis exsultatiónis laudábit os meum.

Si memor fui tui super stratum meum, in matutínis meditábor in te: * quia fuísti adjútor meus.

Et in velaménto alárum tuárum exsultábo, adhæsit ánima mea post te: * me suscépit déxtera tua.

Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ: * tradéntur in manus gládii, partes vúlpium erunt.

Rex vero lætábitur in Deo, laudabúntur omnes qui jurant in eo: * quia obstrúctum est os loquéntium iníqua.

Glória Patri et Fílio * et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

§ 13. *Incensation of the Altar.*

95. When the altars have been covered and ornamented and the psalm *Deus Deus meus* is finished the bishop sits, and in the usual manner puts incense into the censer held before him by the thurifer. The bishop then rises, receives the crosier, and goes with his ministers to the foot of the altar, where he lays aside the crosier and the deacon removes the mitre. The bishop bows to the cross on the altar, and the deacon and subdeacon make at the same time a *simple* genuflection, after which they ascend to the predella. The deacon, having received the censer from the thurifer, hands it to the bishop, who

intones the antiphon *Omnis terra* (these two words only), which the chanters continue to the end.

Ant. **Omnis terra * adóret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Dómine.**

As soon as the bishop has intoned the antiphon *Omnis terra* he incenses the table of the altar by making *once* with the censer a cross over it.

P.A.—*The bishop, retaining the censer, accompanied by the sacred ministers, goes to the foot of the altar, bows to the cross (the deacon and subdeacon make at the same time a simple genuflection), proceeds to the second altar and incenses it in the same manner as the first altar, all making the respective reverences as at the first altar. He then incenses the third, fourth, etc., altars in the same manner as the first altar. The last altar having been incensed and the bishop still retaining the censer, all return to the first altar. The bishop having bowed and the deacon and subdeacon having made a simple genuflection to the cross, they ascend to the predella, where the bishop again intones the antiphon* Omnis terra *and incenses it a second time as before.*

96. When the chanters have finished the antiphon the bishop again intones the antiphon *Omnis terra*, which the chanters continue to the end. Having intoned the antiphon, the bishop again incenses the table of the altar by making *once* with the censer a cross over it.

P.A.—*Then the second, third, fourth, etc., altars are incensed in the same manner. Having incensed the last altar, the bishop and sacred ministers return to the first altar and ascend the predella.*

97. After the chanting of the antiphon the bishop intones the *Omnis terra* a third time, and the chanters continue it to the end. Having intoned the antiphon, the bishop again incenses the table of the altar by making *once* with the censer a cross over it.

P.A.—*Then the second, third, fourth, etc., altars are incensed in the same manner. On this occasion the thurifer accompanies the bishop and the sacred ministers. Having incensed the last altar, the bishop hands the censer to the deacon, who gives it to the thurifer. Then all return to a place from which all the altars can be seen, where the bishop recites the concluding prayers and versicles* (see below, No. 98) *after the chanters have finished the antiphon.*

Having incensed the altar a third time, the bishop hands the censer to the deacon, who gives it to the thurifer.

98. When the chanters have finished the antiphon the third time, the bishop, standing on the predella and facing the altar, recites the following prayers and versicles:

Orémus.

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (*hæc altária*), **qui et dona nostra, et pópuli tui in eo** (*eis*) **sanctíficet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.**

R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc (*altária hæc*) **nómini tuo dedicátum** (*dedicáta*) **cœléstis virtútis bene✠dictióne sanctífica; et ómnibus in te sperántibus auxílii tui munus osténde; ut hic Sacramentórum virtus, et votórum obtineátur efféctus. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.**

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Benedicámus Dómino.

R. Deo grátias.

99. The bishop then, with his ministers, descends to the foot of the altar, where he resumes the mitre, bows

to the cross (the deacon, subdeacon, and other attendants make a simple genuflection *in plano*) and receives his crosier.

100. Then the following is observed: either

1° All repair to the sacristy, in the order in which they came to the church, to vest for Mass;[1] or

2° If the Consecrator is to sing Mass, he may be accompanied to the throne or faldstool by the ministers, who then go to the sacristy to put on the dalmatic and tunic and return to the throne or faldstool to vest the Consecrator;[2] or

3° If the Consecrator is to assist at Mass in cope and mitre, he is led to the throne by the ministers, who then go to the sacristy to divest, and the assistant deacons take their places at the side of the Consecrator; or

4° If the Consecrator is to celebrate *low* Mass, he is led to the faldstool by the ministers, who remove the Consecrator's mitre and cope, and then, preceded by the cross-bearer, acolytes, and other assisting clerics, go to the sacristy and divest, and the chaplains take their places at the side of the Consecrator, whom they assist in vesting.[3]

If the Mass is celebrated by a priest, it ought to be a Solemn High Mass.[4]

P.A. *It is not necessary to celebrate Mass on each of the consecrated altars, but it will be sufficient to celebrate Mass on the principal one.*[5]

Whilst the celebrant and his ministers are vesting for Mass the altars are ornamented and everything is prepared for the Holy Sacrifice.

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[1] *Pontificale Romanum.*

[2] If the Consecrator is an archbishop (*in his diocese or province*) and he sings Mass, he will wear the Pallium.

[3] Martinucci, Lib. VII, cap. XVI. n. 122.

[4] *Pontificale Romanum.*

[5] S. R. C., Feb. 22, 1888, n. 3687 ad IV.

§ 14. *Mass.*

101. With regard to the Mass, all the rules given above, Chap. I, Consecration of a Church, Nos. **141** and **142**, are to be observed, except 1° that the Collect, Secret and Postcommunion are proper and are found in the Missal after the Mass *In Anniversario Dedicationis Ecclesiæ;* 2° that the commemorations, noted No. **141**, footnote, are omitted.[1]

NOTE.—In the recitation of the Divine Office no notice is to be taken of the consecration of the altar.

Section IV. Loss of Consecration.

102. An altar loses its consecration:

(1) By the *notable* fracture of the table or of the support. A fracture may be notable either on account of its *extent*, or on account of the *particular place* where it occurs.[2] Hence there would be a notable fracture:

(*a*) If the *table* were broken in two or more large pieces;

(*b*) If at the corner of the table that portion which the Consecrator anointed is broken off;

(*c*) If several large stones of the *support* were removed, so that, morally speaking, it could not be called the *identical* support;

(*d*) If one of the columns which support the table at the corners were removed, because the unction with the holy oils took place at the juncture of the table and support.

(2) If for any reason whatever the table were removed from the support, or only raised from it, e.g., to renew the cement.[3]

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[1] S. R. C., Feb. 23, 1884, n. 3605, III ad 1.

[2] *In Instruct. adjecta ad Decr.*, S. R. C., Oct. 6, 1837, n. 2777.

[3] S. R. C., Feb. 23, 1884, n. 3605 ad VII.

(3) By the removal of the relics, or by the fracture or removal, by chance or design, of the small stone slab or cover placed over the *sepulchrum*.[1]

If, however, the stone which covers the *sepulchrum* has merely become loose, it may be fastened with new cement, provided it is not removed from its place.[2] The cementing is to be done by a bishop, unless the bishop has an Apostolic Indult, by virtue of which he may sub-delegate this power to a priest.[3] The cement must be blessed according to the formula found in the *Pontificale Romanum*.[4]

NOTE.—If the church is desecrated, the *fixed* altars are *not* thereby desecrated.

Appendix.

CONSECRATION OF SEVERAL ALTARS BY INDIVIDUAL BISHOPS.

1. When several altars are consecrated by individual bishops, it is necessary, on account of the complication of the rites and ceremonies, that the consecrators be familiar with all the details of the ceremonial and that the function be in charge of a competent master of ceremonies, otherwise it will end in disorder.

2. We would suggest, *salvo meliore*, one of the following methods:

I.

1° The Consecrator of the principal altar performs all rites and ceremonies down to the blessing of the Gregorian water inclusively,[5] and then continues the function at the principal altar to the end;

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[1] S. R. C., Sept. 25, 1875, n. 3379.

[2] *Ibidem*.

[3] S. R. C., May 18, 1883, n. 3375 ad X.

[4] S. R. C., Sept. 1879, n. 3504 ad II.

[5] He may also afterwards bless the cement which is to be used for fastening the covers of the sepulchres of all the altars.

2° After the blessing of the Gregorian water, each bishop goes to his respective altar and consecrates said altar, observing all the ceremonies and reciting all the prayers which the Consecrator of the principal altar observes and recites. In this case the same ceremonies should be performed at each altar at the same time;

3° One choir may chant the Litany, antiphons, psalms and responsories.

II.

1° Each bishop performs, at the altar which he is consecrating, the function in its entirety, as described in Chap. II, Consecration of an Altar;

2° The choir pays attention to the ceremonies at the principal altar, and each bishop at the other altars may be assisted by two or more chanters who *recite* the Litany, psalms, antiphons and responsories in a moderate tone of voice, so as not to disturb the ceremonies at the principal altar.

NOTE.—The Holy Relics may be carried from the chapel of exposition to the church by each bishop for the altar which he is to consecrate, or all may be brought to the church in an urn placed on a bier carried by four priests, and conveyed to the individual altars when the time arrives for depositing them in each sepulchre.

CHAPTER III.

CONSECRATION OF AN ALTAR THE SEPULCHRE OF WHICH IS BENEATH THE TABLE.[1]

NOTE.—Following the example of the Roman Pontifical, we give here only those ceremonies which differ from those given above for the "Consecration of an Altar." The numbers in the following notes refer to the corresponding numbers of Chap. II, Consecration of an Altar, unless otherwise noted.

A. PREPARATIONS.

§ 1. *In the Place where the Holy Relics are Exposed.*

1. If the relics that are to be placed in the altar (*altars*) are small fragments of bones, the things noted above, No. **12**, are prepared.

2. If the relics are whole bodies or large portions of martyrs the things noted above, No. **12**, are prepared, with these exceptions:

(*a*) Instead of the small case for the relics a leaden case sufficiently large for the whole body (*bodies*) or large portions of martyrs is procured. The case should have a separate compartment for each martyr. The cover should fit closely and have the names of the martyrs inscribed on it;

(*b*) The relics of each martyr should be wrapped and sewed in red silk material, and to each parcel should be

[1] See Chap. I, Consecration of a Church, No. **8** (*d*), Fig. 9.

attached a piece of parchment on which the name of the martyr is written;

(*c*) On the altar or table, covered with a white cloth, there should be a large or several small silver salvers on which the relics are placed. The relics are covered with a red silk veil. On the same altar or table the case and its cover are placed;

(*d*) Near the altar or table the bier, on which the relics are to be borne to the church on the morning of the consecration, is prepared;

(*e*) There should be at hand everything the smith needs for fastening the cover on the case.[1]

§ 2. *For the Consecration.*

3. All things noted above, Nos. 13 to 16, except the small cover (*covers*) of the sepulchre, as in this case the whole table serves this purpose.

4. The table which is to cover the sepulchre is placed near the altar on trestles which are covered with a white cloth. A derrick or some other hoisting apparatus should be at hand, unless the table be so small that it can easily be handled by a few men.

5. Care should be taken to have a sufficient quantity of cement on hand for fastening the table on its support.

B. FUNCTION.

§ 1. *Exposition of the Holy Relics.*

6. After the bishop has placed the relics, grains of incense and attestation in the case, he covers them with a red silk veil. The smith then solders the cover on it and impresses the bishop's seal in the solder at the four corners. The bishop, with the assistance of his

[1] Hence the sealing-wax, ribbon, and scissors noted above, No. 12 (*c*), are not necessary.

attendants, places the case on the altar or table prepared for it and covers it with a red veil or cloth. All the other rites and ceremonies are the same as noted above, Chap. I, Consecration of a Church, Nos. 17 to 22 inclusively.

§ 2. *Consecration of the Altar.*

7. The ceremonies from the beginning of the function to the end of the blessing of the water (*Omnipotens sempiterne Deus creator et conservator*) are the same as noted above, Nos. 21 to 38 incl.

During the blessing of the water the four priests who will carry the relics to the altar go to the sacristy and vest, and at the beginning of the prayer *Omnipotens* repair to the place where the relics are exposed. They are accompanied to this place by the second master of ceremonies and the thurifer; the former takes care that the torches to be used in the procession be lighted and the thurifer prepares the censer.

8. After the prayer *Omnipotens* a cleric holds before the bishop the dish containing *dry* cement[1] which the bishop blesses, saying:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média, ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctí✠fica, et béne✠dic has creatúras calcis, et sábuli. Per Christum Dóminum nostrum.
R. Amen.[2]

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[1] See Chap. I, Consecration of a Church, No. 80, foot-note.

[2] If a large quantity of cement is to be blessed, the bishop and his attendants may go to the place where it is prepared on a table and there bless it.

NOTE.—The blessed water is not poured around the base of the altar as noted No. 47, but is kept for the sprinkling of the altar and mixing the cement.

9. After the blessing of the cement all go to the place where the relics are exposed, the relics are brought to the altar and the sepulchre is consecrated according to the ceremonies given, Nos. 48 to 55 incl.

10. Having anointed the fourth corner of the sepulchre, the bishop wipes his thumb with absorbent cotton. The bishop's mitre is now removed and he and the sacred ministers, remaining on the predella, turn towards the relics. The four priests vested in red chasubles carry the bier to the altar. Clerics carrying torches walk at the sides of the bier. The deacon uncovers the relics. The bishop takes in both hands the case containing the relics, turns towards the altar, intones the antiphon *Sub altare Dei sedes* (No. 56), and places the case of relics in the altar. In these actions he may be assisted by the sacred ministers. The bier is carried to the sacristy and the four priests who carried the relics descend *in planum* and remain standing near the table placed on the trestles.

11. As soon as the bishop has put the case of relics in the altar, the thurifer ascends to the predella and the bishop, having put incense into the censer in the usual manner, incenses the relics with three swings, bowing profoundly to the relics before and after the incensation. During the incensation of the relics the faldstool is placed at a distance from the altar and at the same time the mason mixes the cement, which was before blessed, with the blessed water.

12. After the incensation the bishop gives the censer to the deacon who hands it to the thurifer; the latter remains standing near the altar. The bishop receives the mitre and goes with the sacred ministers, preceded by

the cleric carrying the stock with Holy Chrism, to the table placed on the trestles. He dips his right thumb into the Holy Chrism and anoints the table in the middle on its nether side in the manner described at No. 57 whilst reciting the formula *Conse✠cretur . . . hæc tabula . . . Pax tibi*, from Chart III, held before him by the subdeacon, after which he wipes his thumb with absorbent cotton.

13. The bishop, accompanied by the sacred ministers, returns to the altar and with a trowel spreads a small quantity of the mixed cement on the base or support on which the table is to rest. He then goes to the fald-stool and sits down until the table has been placed on the supports.

14. When the bishop has left the altar, the mason spreads the cement over the top of the support. Then several men raise the table, carry it to the altar and place it on the supports, during which the four priests who carried the relics from the place of exposition place their right hand on the table, one at each corner. In the meantime the chanters sing the following responsory:

Resp. **Vos Sacerdótes et Levítæ sanctificámini. * Et afférte aram Dómini Dei Israël ad locum qui ei parátus est.**

V. Vos sancti Dómini vocabímini, minístri Dei nostri: dicétur vobis, sit timor Dei vobíscum, et cum diligéntia cuncta fácite. Et afférte aram Dómini Dei Israël ad locum qui ei parátus est.

When the table has been placed on the supports, the four priests go to the sacristy and divest; the mason and his assistants leave the sanctuary, and the torches carried by the clerics and the candles on the table on which the relics were deposited are extinguished.

15. The bishop, with the sacred ministers, returns to the altar, where he intones the antiphon *Sub altare Dei audivi*, which the chanters continue, and to which they

add the antiphon *Corpora sanctorum* (No. 58). After the antiphons the bishop's mitre is removed and he says the prayer *Deus qui ex omnium* (No. 59). The cleric brings to the altar the Holy Chrism. After the prayer the bishop resumes the mitre and anoints with Holy Chrism the middle of the table, reciting the formula *Signe✠tur* from Chart III, held before him by the subdeacon (No. 60). After the unction the cleric carries the vase of Holy Chrism to the credence.

16. The bishop puts incense into the censer, held before him by the thurifer, and blesses it with a special formula *Ab illo benedicaris* (No. 61). The mitre is removed, the bishop receives the censer from the deacon and, facing the altar, intones the antiphon *Stetit angelus*, which the chanters continue to the end. Having received the mitre, the bishop incenses the altar during the singing of the antiphon (No. 61). He then gives the censer to the deacon, who hands it to the thurifer, and the latter carries it to the sacristy. The mitre is removed and the bishop says the prayer *Dirigatur oratio* (No. 62).

17. After this prayer the bishop intones the antiphon *Introibo ad altare Dei*, which the chanters continue and to which they add the psalm *Judica me Deus* (No. 39). Having intoned the antiphon the bishop resumes the mitre. A cleric hands a vase containing the blessed water to the deacon and the master of ceremonies hands Chart II to the subdeacon. The bishop then traces with the blessed water the sign of the cross on the table in the middle and at the four corners (No. 40), reciting at each cross the formula *Sancti✠ficetur* from Chart II, held before him by the subdeacon.

18. Having traced the last cross, the bishop returns to the middle of the altar and says the prayer *Singulare illud* (No. 41). He then intones the antiphon *Asperges me* and sprinkles the altar *seven* times whilst the chanters

sing the psalm *Miserere* (Nos. 42 to 44). After the seventh sprinkling the mitre is removed and the bishop says the prayer *Deus qui es visibilium* (No. 46). Then a small quantity of the blessed water is poured around the base of the altar by a cleric.

19. After this prayer the bishop resumes his mitre and goes, with the sacred ministers, to the faldstool or throne, where he remains until the altar has been wiped and dried. From now to the end of the function the ceremonies are the same as noted above (Nos. 63 to 101).

NOTE.—When *several* altars of this kind are consecrated at the same time the notes in italics, notated P.A. in the ceremonies of the "Consecration of an Altar" should be carefully read and observed, *mutatis mutandis*, with regard to the order of the ceremonies.

CHAPTER IV.

CONSECRATION OF AN ALTAR-STONE.

Section I. Preliminary.

1. The consecration of an altar-stone may take place on any day, during the morning hours. The relics are not exposed, and it is not necessary to recite Matins and Lauds *plurimorum Martyrum* the evening before the consecration. The ceremony is performed in the church, sacristy or in any other suitable place.

ALTAR-STONE.

2. The *portable* altar consists of a solid piece of natural stone which must be sufficiently hard to resist easy fracture. According to the Rubric of the Missal,[1] it must be large enough to hold the Sacred Host and the greater part of the base of the chalice; Van der Stappen says it should be large enough to hold also the ciborium, if the altar is intended for the celebration of Mass at which Holy Communion is distributed.[2] It may be square or oblong. St. Charles required that it be at least 13¾ inches long and 11 inches wide.[3] In the archdiocese of

[1] Rubr. Gen. Miss., XX.
[2] Vol. III, Quæst. 34, ii.
[3] *Inst. Fabr. Eccles.*, ch. 15, § 12.

Mechlin they are 14 inches square and about 2 inches thick.[1] In general they may range between 12×12 inches and 14×16 inches.

Five square crosses are ordinarily engraved on it, one about two inches from each corner and one in the centre, to indicate the places at which the unctions are to be made at the consecration. If, perchance, the cross in the centre is wanting, the unction must not be omitted, but the omission of this unction would not invalidate the consecration.[2]

3. The *sepulchrum* or receptacle for the relics is made on the top of the stone usually towards its front edge. It may, however, be made at the centre of the altar-stone, but never on its front side.[3] The relics of two[4] martyrs and three grains of incense are placed *immediately*, i.e., without a reliquary, into the *sepulchrum*, which is closed with a small piece of natural stone fitting exactly upon the opening. This cover must be fastened with cement, blessed by the rite prescribed for the consecration of a fixed altar.[5]

4. If only one altar-stone is consecrated, the bishop usually cements and closes the *sepulchrum;* if more than one are consecrated, the bishop spreads the cement over the ledge on the inside of the first sepulchre and a priest may close this first sepulchre with the slab and cement and close the others after the bishop has placed the relics and grains of incense within them. The episcopal seal may be attached, but this is not necessary;[6] whence it

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[1] Missionaries may use altar-stones of smaller dimensions.

[2] S. R. C., May 2, 1892, n. 3771.

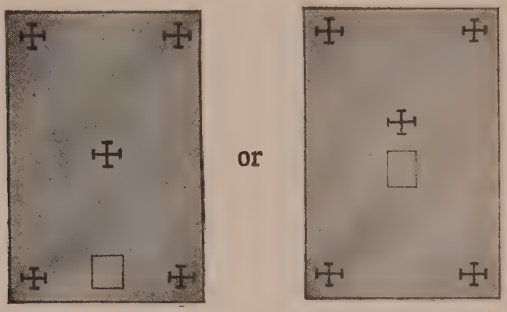
[3] S. R. C., June 13, 1899, n. 4032 ad III.

[4] The S. R. C., Feb. 16, 1906, declared that for the valid consecration of an altar, *fixed* or *portable*, it suffices to have inclosed in the *sepulchrum* relics of *one* martyr.

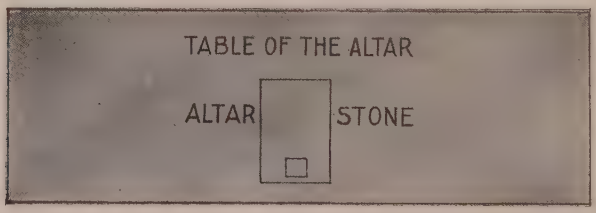
[5] S. R. C., May 10, 1890, n. 3726 ad I.

[6] *Ibidem*, ad II et III.

follows that the breaking or removal of this seal does not desecrate the altar-stone.[1]



5. This consecrated stone is inserted *into* the table of the altar about two inches from the front edge,[2] in such a manner that by its slight elevation above the table the celebrant can trace its outlines with his hand and thus recognize its location beneath the linen altar-covers. The table and supports on which the portable altar rests may be constructed of any suitable material, wood or stone, provided they have the proper dimensions.



[1] S. R. C., Dec. 5, 1851, n. 2991 ad I.

[2] It may also be placed *upon* the upper surface, i.e., the table.

Section III. Private Consecration.

A. PREPARATIONS.

§ 1. *When One Altar-stone is Consecrated.*

6. On a table (I) covered with a white cloth:

(*a*) The altar-stone; [1]

(*b*) The small slab of stone with which the sepulchre is to be covered;

(*c*) Near the altar-stone the *Pontificale Romanum* (*Pars II*) or this Manual, on a missal-stand, and hand-candlestick with lighted candle;

(*d*) Relics of two martyrs to be placed in the stone, prepared on a silver salver, and two candlesticks with lighted candles;

(*e*) Three grains of incense to be placed in the sepulchre with the relics;

(*f*) White stole;

(*g*) Mitre (*auriphrygiata*);

(*h*) White silk veil for the mitre-bearer.

On another table (II) covered with a white cloth:

(*a*) Ordinary vase containing holy water and sprinkle;

(*b*) Vase containing water to be blessed;

(*c*) Salt in a small dish;

(*d*) Finely sifted ashes in a small dish;

(*e*) A cruet containing wine;

(*f*) Oil of Catechumens and Holy Chrism in small oil-stocks;

(*g*) A cruet containing Oil of Catechumens and a cruet containing Holy Chrism;

(*h*) A sprinkle "*ex hyssopo*" or "*ex aliis herbis;*"

(*i*) Some coarse towels and some absorbent cotton;

[1] A large towel, folded two or three times, is placed under it to absorb the oil that may flow from the stone.

(*j*) A small quantity of cement on a dish;

(*k*) A small trowel;

(*l*) Twenty-five grains of incense;

(*m*) Five small crosses made of wax tapers, the ends of which ought to be carbonized so that they may easily be lighted;

(*n*) A spatula or small wooden scraper for scraping off the burnt incense and wax;

(*o*) A vase for collecting these scrapings;

(*p*) Ewer containing water, basin, and towels, and pieces of bread and lemon for washing the bishop's hands;

(*q*) Censer and boat containing fine incense;

(*r*) Surplices for the attendants.

Near this table:

(*a*) A cushion for the use of the Consecrator;

(*b*) A brazier with live coals, unless artificial charcoal is prepared.

§ 2. *When Several Altar-stones are Consecrated.*

7. When several altar-stones are consecrated at one time, the things to be prepared are the same as those noted above (No. **6**), with the following exceptions:

1° The altar-stones are placed along the edge of the table, so that the bishop can easily perform the ceremonies (Table I, *a*);

2° Near each altar-stone is placed the small slab that is to cover its sepulchre (*Ibidem*, *b*);

3° *Pontificale Romanum* (*Pars III*)[1] or this Manual (*Ibidem*, *c*);

4° Relics of two martyrs for each stone (*Ibidem*, *d*);

5° Three grains of incense for each stone (*Ibidem*, *e*);

[1] *Supplementum ad Appendicem.*

6° Twenty-five grains of incense are prepared for each stone (Table II, *l*);

7° Five small crosses made of wax tapers for each stone (*Ibidem, m*);

8° A large supply of coarse towels and absorbent cotton (*Ibidem, i*);

§ 3. *Chart.*

8. The ceremonies prescribe that at times during the function the second chaplain should hold before the bishop a chart containing certain formulas to be used. These formulas may be typewritten and then pasted on a stiff card-board. They should be numbered according to the order in which they are used during the function. Each should be written on a separate card. The *Pontificale Romanum* or this Manual may serve the purpose.

FORMULA I.

(*See Nos.* **19, 23, 26, 29.**)

Sancti✠ficétur, et conse✠crétur hæc tábula. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

FORMULA II.

(*See No.* **32.**)

Conse✠crétur, et sancti✠ficétur hoc sepúlchrum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax huic domui.

9. The following ministers, if possible, should be present:

(*a*) A priest, vested in surplice, whose duty will be to incense the stone (*stones*) during the function;

(*b*) Two chaplains to assist the bishop;

(*c*) Mitre-bearer;

(*d*) Master of ceremonies;

(*e*) Thurifer;

(*f*) Several clerics;

(*g*) A mason, if deemed necessary, to adjust the slab over the sepulchre.

B. FUNCTION.

NOTE.—Where the ceremonies of the consecration of *several* altar-stones differ from those of the consecration of *one* altar-stone, we have inserted the former in Italics under the letters P.A. (*Plura altaria*), and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

§ 1. *From the Beginning to the Blessing of the Water.*

10. At the hour appointed all the attendants repair to the place where the function is to take place and don their surplices. As soon as the bishop arrives, the first chaplain goes to the right and the second chaplain to the left of the bishop, which positions they will hold throughout the function. The mitre-bearer assumes the white silk veil.

11. Two clerics take the ewer, basin and towels, go to the bishop and kneel before him.[1] The mitre-bearer, carrying the mitre in his hands, stands near the bishop. The bishop takes off the mozetta or mantelletta, but retains his biretta, and washes his hands, after which he doffs his biretta and hands it to the first chaplain, who gives it to the master of ceremonies.

12. The bishop receives the stole and dons it over his rochet and then receives the mitre. He then goes to Table I on which the altar-stone (*stones*) is prepared and recites the following invitatory:

Deum omnipoténtem, fratres caríssimi, votis exsultántibus deprecémur, ut qui per omnem mundum fidem sparsit,

[1] If he is not the Ordinary, they stand.

et Ecclésiam congregávit, qui est lapis de monte sine mánibus abscíssus, qui angulárem compágem solidávit, hanc petram (*has petras*) **serénus illústret, eámque** (*eásque*) **ætérno lúmine irrigátam** (*irrigátas*) **ita multiplícibus et divérsis charismátibus locuplétet, ut super illam** (*illas*)**, administrándam sui Córporis hóstiam bene✠dícat, et suscípiat consecrátam: Qui cum Deo Patre vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. R. Amen.**

13. The bishop's mitre is removed and handed to the mitre-bearer.[1] The cushion is placed on the floor before the bishop by the master of ceremonies. All kneel and the bishop says:

Deus in adjutórium meum inténde.

To which the assistants answer, whilst all rise:

Dómine ad adjuvándum me festína.

The bishop continues:

Glória Patri et Fílio, et Spirítui sancto.

The assistants answer:

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

With the same ceremonies this is said three times, each time in a higher tone of voice.

§ 2. *Blessing of the Gregorian Water.*[2]

14. The bishop resumes his mitre and all go to Table II, where the water is to be blessed. The bishop exorcises the salt, saying:

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[1] He holds the mitre when the bishop does not wear it.

[2] St. Gregory the Great prescribed this blessing of the water.—See Migne, *Patrologia Latina*, Vol. LXXVIII, col. 152 et seqq.

Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condítus: ut sancti✠ficéris ad consecratiónem hujus altáris (*horum altárium*), ad expelléndas omnes dæmonum tentatiónes; et ómnibus, qui ex te súmpserint, sis ánimæ, et córporis tutaméntum, sánitas, protéctio, et confirmátio salútis. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

The mitre is removed and the bishop blesses the salt, saying:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, qui hanc grátiam cœlitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quæ homínibus ad escam procreásti, béne✠dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut profíciat suméntibus ad ánimæ et córporis sanitátem. Per Christum Dóminum nostrum.

R. Amen.

15. The bishop resumes the mitre and exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti, ut repéllas diábolum a término justórum, ne sit in umbráculis hujus altáris (*horum altárium*). Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hoc altáre tuum (*hæc altária tua*); ut profíciat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter

te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

The mitre is removed and the bishop blesses the water, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, statútor ómnium elementórum, qui per Jesum Christum Fílium tuum Dóminum nostrum eleméntum hoc aquæ in salútem humáni géneris esse voluísti, te súpplices deprecámur, ut, exaudítis oratiónibus nostris, eam tuæ pietátis aspéctu sanctí✠fices: atque ita ómnium spirítuum immundórum ab ea recédat incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuæ benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.

R. Amen.

16. The bishop, with head still uncovered, blesses the ashes, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce pœniténtibus, propitiáre supplicántibus, et míttere dignéris sanctum Angelum tuum de cœlis, qui bene✠dícat, et sanctí✠ficet hos cíneres,

ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam supplíciter obnixéque flagitántibus; et præsta, per invocatiónem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptióne peccatórum suórum, córporis sanitátem et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

17. The bishop then mixes the salt and ashes in the form of a cross, saying:

Commíxtio salis et cíneris páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

Taking a handful of the mixture of salt and ashes, the bishop drops it into the water three times in the form of a cross, saying:

Commíxtio salis, cíneris, et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.[1]

He wipes his hand with a towel handed to him by the first assistant.

18. The bishop, with head still uncovered, blesses the wine, saying:

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

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[1] The Pontifical seems in this place to indicate that he performs this ceremony *three times*, but authors imply that it is done only *once*. The latter seems to be the meaning of the original text, "*Et Episcopus ter faciat etiam crucem . . . super aquam dicens: Hæc commixtio salis*," etc.—*S. Gregorii I. Opera Omnia*, Venetiis, 1773, Vol. X, p. 385.

Orémus.

Dómine Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera, multíplica super nos misericórdiam tuam; et bene✠dícere, et sancti✠ficáre dignéris hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctificétur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

The bishop then pours three times in the form of a cross the wine into the water, saying:

Commíxtio vini, salis, cíneris et aquæ páriter fiat. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti.

R. Amen.

Then he subjoins the following:

V. Dómine exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, creátor et conservátor humáni géneris, et dator grátiæ spirituális, ac largítor ætérnæ salútis, emítte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum; ut armátum cœléstis defensióne virtútis, ad consecratiónem hujus altáris tui (*horum altárium tuórum*) proficiat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

The master of ceremonies carries this blessed water and the sprinkle to Table I.

§ 3. *Sprinkling and Incensing of the Altar-stone.*

19. The bishop resumes the mitre and returns to Table I. He then dips his thumb into the water which he just blessed and traces a cross twice on the altar-stone (*first*) in the middle, reciting at the same time the following formula from the chart (Formula I), held before him by the second chaplain.

Sancti✠ficétur, et conse✠crétur hæc tábula. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

NOTE.—The bishop traces one cross at the word *Sanctificetur* and another at the word *Consecretur*. He then raises his right hand and makes three times the sign of the cross over the crosses just traced, i.e., at the words *Patris*, *Filii*, and *Spiritus sancti*.

Having performed this rite in the centre of the altar-stone, the bishop repeats it with the same ceremonies and the same formula successively at the left posterior corner, the right anterior corner, the left anterior corner and the right posterior corner, according to the following plan:

P.A.—*The bishop now performs this rite in the same manner on each altar-stone.*

20. Having dried his thumb with a towel, he receives the sprinkle "*ex hyssopo*," dips it into the blessed water, recites alternately with his chaplains the antiphon *Asperges me* and the psalm *Miserere* and at the end repeats the antiphon.

Ant. **Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

Psalmus 50.

Miserére mei Deus: * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum: * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim veritátem dilexísti: * incérta, et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium, et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Líbera me de sanguínibus Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum Deus non despícies.

Benígne fac Dómine in bona voluntáte tua Sion, * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiæ, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

(*The* Gloria Patri *is not recited.*)

Ant. **Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.**

During the recitation of the *Asperges* and *Miserere* the bishop sprinkles the stone around the edge, beginning at the middle, in front, then at his right, at the back and at his left, and finally, in front, to the middle. In this manner he sprinkles the stone three times.

P.A.—*The bishop now performs this ceremony in the same manner over each altar-stone.*

The bishop then lays aside the sprinkle, which with the vase is carried to Table II. The altar-stone (*stones*) is wiped with a clean towel by one of the chaplains. The priest whose duty it will be to incense the stone (*stones*) during the following ceremonies should now be at hand with the censer.

21. When the stone (*stones*) has been wiped the bishop lays aside his mitre and recites the following prayer:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui es visibílium ómnium rerum et invisibílium cónditor, et cunctárum sanctificatiónum consecrátor, ad dedicatiónem hujus domínicæ mensæ (*harum dominicárum*

mensárum) **adésse dignáre; et quæ sacráto Oleo, et Chrísmate a nobis indígnis est liniénda** (*sunt liniéndæ*), **et benedicénda** (*benedicéndæ*), **tuæ sancti✠ficatiónis in eam** (*eas*) **infúnde virtútem et consecratiónem; ut omnes qui ad eam** (*eas*) **te deprecatúri accésserint, tuæ propitiatiónis auxílium séntiant. Per Christum Dóminum nostrum.**

R. Amen.

After this prayer the master of ceremonies holds before the bishop a dish containing *dry*[1] cement which the bishop blesses,[2] saying:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média, ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctí✠fica, et béne✠dic has creatúras calcis et sábuli. Per Christum Dóminum nostrum.

R. Amen.

22. The bishop then puts incense into the censer, held before him by the *incensing* priest, and blesses it with the usual formula. Having resumed his mitre, the bishop receives the censer and whilst reciting with his chaplains the following antiphon,

Dirigátur orátio mea sicut incénsum in conspéctu tuo Dómine,

The Pontifical (*De Altaris Consecratione*) prescribes that the cement should be tempered with water before it is blessed. This is not feasible, and consequently it is better to keep a sufficient amount of Gregorian water in a separate vessel to be poured over the *dry* cement shortly before it is to be used for closing the sepulchre.—Martinucci, Lib. VII, cap. XVI, n. 88, foot-note.

[2] No mention of this blessing is made in the *Pontificale Romanum*, but it is prescribed by a decree of the S. R. C., May 10, 1890, n. 3726 ad I.

incenses *three times* the stone in the manner in which he sprinkled it before (No. 20).

P.A.—*The bishop incenses all the altar-stones together (not each singly) in the same manner.*[1]

Having incensed the stone (*stones*), the bishop hands the censer to the *incensing* priest who continuously[2] incenses the stone during the following ceremonies.[3] The master of ceremonies now gives the vase containing the *Oleum Catechumenorum* and absorbent cotton to the first chaplain, and the chart containing the formula used at the unctions to the second chaplain.

§ 4. *Anointing of the Altar-stone.*

23. The bishop then recites alternately with his chaplains the antiphon *Erexit Jacob* and the psalm *Quam dilecta.*

Ant. **Eréxit Jacob lápidem in títulum, fundens óleum désuper.**

Psalmus 83.

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit et déficit ánima mea in átria Dómini.

Cor meum, et caro mea * exsultavérunt in Deum vivum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine virtútum: * rex meus, et Deus meus.

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudábunt te.

Beátus vir cujus est auxílium abs te: * ascensiónes in corde suo dispósuit in valle lacrimárum in loco, quem pósuit.

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[1] S. R. C., June 13, 1899, n. 4031 ad I.

[2] Martinucci, Lib. VI., cap. XX., n. 14, foot-note.

[3] If only one stone is being consecrated, the *incensing* priest remains standing near the stone. If several stones are being consecrated, he may either remain standing in one place, or he may move around the table on which the stones are placed.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: * vidébitur Deus deórum in Sion.

Dómine Deus virtútum exáudi oratiónem meam: * áuribus pércipe Deus Jacob.

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:

Quia mélior est dies una in átriis tuis, * super míllia.

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in tabernáculis peccatórum.

Quia misericórdiam et veritátem díligit Deus: * grátiam et glóriam dabit Dóminus.

Non privábit bonis eos, qui ámbulant in innocéntia: * Dómine virtútum, beátus homo, qui sperat in te.

(*The* Gloria Patri *is not recited.*)

Ant. **Eréxit Jacob lápidem in títulum, fundens óleum désuper.**

After this psalm the bishop anoints with the *Oleum Catechumenorum* the stone in the form of a cross in the middle and at the four corners in the following manner:

pronouncing at each unction the following formula from the chart, held before him by the second chaplain:

Sancti✠ficétur, et conse✠crétur hæc tábula. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

At each unction he makes the sign of the cross with his thumb twice, i.e., at the words *Sanctificetur* and

Consecretur, then raising his right hand he blesses it three times, i.e., at the words *Patris*, *Filii* and *Spiritus sancti*.

P.A.—*The bishop now anoints in the same manner each altar-stone.*

24. After the last unction the master of ceremonies receives the oil-stock from the first chaplain, the bishop wipes his thumb with absorbent cotton, and then puts incense into the censer presented to him by the *incensing* priest and blesses it. Having received the censer, he recites with his chaplains the antiphon

Dirigátur orátio mea sicut incénsum in conspéctu tuo Dómine,

and then incenses the stone *once* in the manner in which he sprinkled it before (No. **20.**)

P.A.—*The bishop incenses all the stones together* (*not each singly*) *in the same manner.*

25. Having incensed the stone, the bishop gives the censer to the *incensing* priest who continues to incense the stone as before (No. **22**). The bishop then lays aside the mitre and says:

Orémus.

To which the first chaplain adds:

Flectámus génua.

And the second chaplain subjoins:

Leváte.

After which the bishop says the following prayer:

Adsit Dómine misericórdiæ tuæ ineffábilis píetas: et super hanc tábulam (*has tábulas*) **opem tuæ bene✠dictiónis, et virtútem tuæ unctiónis infúnde; ut, te largiénte, réferat præmium quisquis intúlerit votum. Per Christum Dóminum nostrum.**

R. Amen.

26. After this prayer the bishop begins the antiphon *Mane surgens Jacob*, then resumes the mitre, continues the antiphon and recites alternately with his chaplains the psalm *Bonum est confiteri*.

Ant. **Mane surgens Jacob erigébat lápidem in títulum, fundens óleum désuper, votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.**

Psalmus 91.

Bonum est confitéri Dómino, * et psállere nómini tuo Altíssime.

Ad annuntiándum mane misericórdiam tuam, * et veritátem tuam per noctem.

In decachórdo, psaltério: * cum cántico, in cíthara.

Quia delectásti me Dómine in factúra tua: * et in opéribus mánuum tuárum exsultábo.

Quam magnificáta sunt ópera tua Dómine! * nimis profúndæ factæ sunt cogitatiónes tuæ.

Vir insípiens non cognóscet: * et stultus non intélliget hæc.

Cum exórti fúerint peccatóres sicut fœnum: * et apparúerint omnes, qui operántur iniquitátem:

Ut intéreant in sæculum sæculi: * tu autem Altíssimus in ætérnum Dómine.

Quóniam ecce inimíci tui Dómine, quóniam ecce inimíci tui períbunt: * et dispergéntur omnes, qui operántur iniquitátem.

Et exaltábitur sicut unicórnis cornu meum: * et senéctus mea in misericórdia úberi.

Et despéxit óculus meus inimícos meos: * et in insurgéntibus in me malignántibus áudiet auris mea.

Justus ut palma florébit: * sicut cedrus Líbani multiplicábitur.

Plantáti in domo Dómini, * in átriis domus Dei nostri florébunt.

Adhuc multiplicábúntur in senécta úberi: * et bene patiéntes erunt, ut annúntient:

Quóniam rectus Dóminus Deus noster: * et non est iníquitas in eo.

(*The* Gloria Patri *is not recited.*)

Ant. **Mane surgens Jacob erigébat lápidem in títulum, fundens óleum désuper, votum vovit Dómino: vere locus iste sanctus est, et ego nesciébam.**

After the psalm the master of ceremonies hands the oil-stock and absorbent cotton to the first chaplain, and the bishop anoints the stone with the *Oleum Catechumenorum* a second time in the same manner as described above (No. 23),

reciting the following formula from the chart, held before him by the second chaplain:

Sancti✠ficétur, et conse✠crétur hæc tábula. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

P.A.—*The bishop now anoints in the same manner each altar-stone.*

27. After the last unction the master of ceremonies receives the oil-stock from the first chaplain and carries it to Table II. The bishop wipes his thumb with absorbent cotton and then puts incense into the censer, presented to him by the *incensing* priest, and blesses it. Having received the censer, he recites with his chaplains the antiphon

Dirigátur orátio mea sicut incénsum in conspéctu tuo Dómine,

and incenses the stone *once* in the manner in which he sprinkled it before (No. 20).

P.A.—*The bishop incenses all the altar-stones together (not each singly) in the same manner.*

28. Having incensed the stone, the bishop gives the censer to the *incensing* priest, who continues to incense the stone as before (No. 22). The bishop then lays aside the mitre and says:

Orémus.

To which the first chaplain adds:

Flectámus génua.

And the second chaplain subjoins:

Leváte.

After which the bishop says the following prayer:

Adésto Dómine dedicatióni hujus mensæ tuæ (*harum mensárum tuárum*), **et in eam** (*eas*) **quæ a nobis indígnis sancto liníta est** (*linítæ sunt*) **óleo, bene✠dictiónis et sancti✠ficatiónis tuæ virtútem et consecratiónem infúnde. Qui vivis et regnas Deus, per ómnia sæcula sæculórum.**
R. Amen.

29. After this prayer the bishop begins the antiphon *Unxit te Deus*, then resumes the mitre, continues the antiphon, and recites alternately with the chaplains the psalm *Deus noster refugium.*

Ant. **Unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis.**

Psalmus 45.

Deus noster refúgium, et virtus: * adjútor in tribulatiónibus, quæ invenérunt nos nimis.

Proptérea non timébimus, dum turbábitur terra: * et transferéntur montes in cor maris.

Sonuérunt, et turbátæ sunt aquæ eórum: * conturbáti sunt montes in fortitúdine ejus.

Flúminis ímpetus lætíficat civitátem Dei: * sanctificávit tabernáculum suum Altíssimus.

Deus in médio ejus, non commovébitur: * adjuvábit eam Deus mane dilúculo.

Conturbátæ sunt Gentes, et inclináta sunt regna: * dedit vocem suam, mota est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

Veníte, et vidéte ópera Dómini, quæ pósuit prodígia super terram: * áuferens bella usque ad finem terræ.

Arcum cónteret, et confrínget arma: * et scuta combúret igni.

Vacáte, et vidéte quóniam ego sum Deus: * exaltábor in Géntibus, et exaltábor in terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

(*The* Gloria Patri *is not recited.*)

Ant. **Unxit te Deus, Deus tuus, óleo lætítiæ præ consórtibus tuis.**

After the psalm the master of ceremonies hands the oil-stock containing Holy Chrism and absorbent cotton to the first chaplain, and the bishop anoints the stone with Holy Chrism in the same manner as described above (No. 23),

reciting the following formula from the chart, held before him by the second chaplain:

Sancti✠ficétur, et conse✠crétur hæc tábula. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax tibi.

P.A.—*The bishop now anoints each altar-stone in the same manner.*

30. After the last unction the master of ceremonies receives the oil-stock from the first chaplain. The bishop wipes his thumb with absorbent cotton and then puts incense into the censer, presented to him by the *incensing* priest, and blesses it. Having received the censer, the bishop recites with his chaplains the antiphon

Dirigátur orátio mea sicut incénsum in conspéctu tuo Dómine,

and incenses the stone *once* in the manner in which he sprinkled it before (No. 20).

P.A.—*The bishop incenses all the altar-stones together (not each singly) in the same manner.*

31. Having incensed the stone, the bishop gives the censer to the *incensing* priest, who continues to incense the stone as before (No. 22). The bishop then removes his mitre and says:

Orémus.

To which the first chaplain adds:

Flectámus génua.

And the second chaplain subjoins:

Leváte.

After which the bishop says the following prayer:

Exáudi nos Deus noster, et precum nostrárum libénter áccipe vota, et altáre hoc (*altária hæc*) ad celebránda divína mystéria præparátum (*præparáta*) cœléstis unguénti odóre aspérge, et arómata divínæ sanctificatiónis illî (*illis*) infúnde: et sicut lápidem Jacob Patriárchæ eréctum

unguénti perfusióne dicásti, et Angélicis visiónibus per scalam gradus Ecclésiæ figurásti, sic quoque super hunc lápidem altári coaptándum (*hos lápides altáribus coaptándos*) **cœléstis grátiam sancti✠ficatiónis immítte ; ut dum tibi super eum** (*eos*) **sacri Córporis et Sánguinis unigéniti Fílii tui mystéria consecrántur, peténtibus peccáta dimittántur, et meréntibus ínfluas grátiam sempitérnam. Per Christum Dóminum nostrum.**

R. Amen.

During the prayer *Exaudi nos Deus* one of the attendants pours a small quantity of the blessed water over the cement and with a trowel tempers it.

32. The bishop then resumes the mitre. The master of ceremonies hands the oil-stock containing the Holy Chrism and absorbent cotton to the first chaplain, and the bishop anoints with Holy Chrism the sepulchre on the inside, reciting the following formula from the chart (Formula II), held before him by the second chaplain:

Conse✠crétur, et sancti✠ficétur hoc sepúlchrum. In nómine Pa✠tris, et Fí✠lii, et Spíritus ✠ sancti. Pax huic dómui.

NOTE.—The bishop anoints it twice, i.e., once at the word *Consecretur* and again at the word *Sanctificetur*. He then raises his right hand and makes three times the sign of the cross over the sepulchre, i.e., at the words *Patris, Filii* and *Spiritus sancti*.

P.A.—*The bishop now anoints the sepulchre of each corner-stone in the same manner.*

§ 5. *Placing of the Holy Relics in the Sepulchre.*

33. The master of ceremonies receives the oil-stock from the first chaplain and the chart from the second chaplain, and carries them to Table II. Having wiped his thumb with absorbent cotton and removed the mitre,

the bishop places in the sepulchre the relics of the martyrs and three very small grains of incense. The dish containing the prepared cement is then brought to the table by the master of ceremonies, and with a small trowel the bishop spreads the cement over the ledge on the inside of the sepulchre on which the small cover is to rest, and covers the sepulchre with the small slab.

P.A.—*Having placed the relics and grains of incense in the first stone, the bishop spreads the cement over the ledge on the inside of the* first *sepulchre and then proceeds to the other altar-stone and places the relics and three small grains of incense in each. One of the chaplains spreads the cement on the ledges of the second, third, fourth, etc., sepulchres and the other chaplain covers each with its slab, as soon as the bishop goes to the next stone. In this manner all the sepulchres are closed.*[1]

34. As soon as the slab has been placed over the sepulchre, the cement which may possibly remain on the top of the stone (*stones*) is removed with a rough towel by the second chaplain. The cement dish is carried to Table II by the master of ceremonies. Then the bishop, still uncovered, says the following prayer:

Orémus.

Deus, qui ex ómnium cohabitatióne Sanctórum ætérnum majestáti tuæ condis habitáculum, da ædificatióni tuæ increménta cœléstia; et præsta, ut quorum hic Relíquias pio amóre compléctimur, eórum semper méritis adjuvémur. Per Christum Dóminum nostrum.

R. Amen.

§ 6. *Pouring of the Holy Oils over the Altar-stone.*

35. After this prayer the bishop begins the antiphon *Ecce odor*, then resumes the mitre, continues the antiphon,

[1] S. R. C., May 10, 1890, n. 3726 ad II.

and recites alternately with the chaplains the psalm *Fundamenta ejus.*

Ant. **Ecce odor fílii mei sicut odor agri pleni, cui benedíxit Dóminus: créscere te fáciat Deus meus, sicut arénam maris: et donet tibi de rore cœli benedictiónem.**

Psalmus 86.

Fundaménta ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósa dicta sunt de te, * cívitas Dei.

Memor ero Rahab, et Babylónis * sciéntium me.

Ecce alienígenæ, et Tyrus, et pópulus Æthíopum, * hi fuérunt illic.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse fundávit eam Altíssimus?

Dóminus narrábit in scríptúris populórum et príncipum: * horum, qui fuérunt in ea.

Sicut lætántium ómnium * habitátio est in te.

(*The* Gloria Patri *is not recited; neither is the antiphon* Ecce odor *repeated.*)

During this psalm the cruets containing the Oil of Catechumens and Holy Chrism are brought to the table by the master of ceremonies and given to the first chaplain.

36. After the psalm the bishop takes the cruets containing the Holy Chrism and Oil of Catechumens in his right hand (or one cruet in each hand) and pours a small amount of these holy oils conjointly on the stone, gives the cruets to the first chaplain, draws back the right sleeve of his rochet and cassock, with the palm of his right hand rubs the holy oils over the entire surface of the stone, and then wipes his hand with absorbent cotton and a coarse towel, after which he will adjust the arm-sleeves of his rochet and cassock.

P.A.—*The bishop pours the holy oils on each stone, then returns to the first stone and spreads them over the entire surface of the stone. He then goes to the second, third, etc., stones and performs the same rite.*

The cruets are carried to Table II by the master of ceremonies.

37. Still retaining his mitre, he recites the following invitatory:

Lápidem hunc (*lápides hos*), **fratres caríssimi, in quo** (*quibus*) **unguéntum sacræ unctiónis effúnditur, ad suscipiénda pópuli sui vota, et sacrifícia, orémus ut Dóminus noster bene✠dícat, et cónse✠cret, et quod est unctum a nobis, sit unctum in nómine ejus; ut plebis vota suscípiat, et altári** (*altáribus*) **per sacram unctiónem perfécto** (*perféctis*), **dum propitiatiónem sacrórum impónimus, ipsi propitiatóres Dei esse mereámur. Per Jesum Christum Dóminum nostrum: Qui cum eo, et Spíritu sancto vivit, et regnat Deus, in sæcula sæculórum.**

R. Amen.

He then recites with his chaplains the following antiphon:

Ant. **Ædificávit Móyses altáre Dómino Deo, ófferens super illud holocáusta: et ímmolans víctimas; fecit sacrifícium vespertínum in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.**

To which he adds the following invitatory:

Dei Patris omnipoténtis misericórdiam súpplices implorémus, fratres caríssimi, ut altáre hoc (*altária hæc*) **sacrifíciis spirituálibus imbuéndum** (*imbuénda*), **nostræ vocis exorátus offício præsénti bene✠dictióne sanctíficet, atque in eo** (*eis*) **semper oblatiónes famulórum suórum stúdio sanctæ devotiónis impósitas bene✠dícere, et sancti✠ficáre dignétur, et spirituáli placátus incénso précibus**

famíliæ suæ promptus exaudítor assístat. Per Christum Dóminum nostrum.

R. Amen.

§ 7. *Burning of the Incense on the Altar-stone.*

38. The master of ceremonies now hands to the second chaplain the salver containing the grains of incense which are to be burned on the stone. The bishop's mitre is removed and he blesses the grains, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

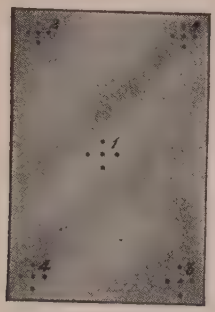
Dómine Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur; dignáre respícere, bene✠dícere, et sancti✠ficáre hanc creatúram incénsi, ut omnes languóres, omnésque infirmitátes, atque insídiæ inimíci odórem ejus sentiéntes, effúgiant, et separéntur a plásmate tuo quod pretióso Fílii tui Sánguine redemísti; ut numquam lædátur a morsu iníqui serpéntis. Per eúmdem Christum Dóminum nostrum.

R. Amen.

After this prayer the sprinkle is handed by the first chaplain to the bishop, who sprinkles the grains with holy water, in the middle, to his left and to his right. The master of ceremonies now brings to Table I the five crosses made of wax tapers.

39. The bishop resumes his mitre, takes the grains of incense from the salver, and forms with five grains a cross at each of the five places on the stone where he

before made the unctions with the Oil of Catechumens, observing the order indicated in the following plan:



After having made each cross, the bishop places one of the crosses made of wax tapers on the grains before making the next cross.[1] As soon as the bishop has made the fifth cross, the master of ceremonies lights the four ends of each cross of wax tapers.

P.A.—*The same ceremonies are performed on each altar-stone.*

The master of ceremonies carries the salver to Table II. The duty of the *incensing* priest now ceases and he gives the censer to the thurifer.

40. The cushion is now placed by the master of ceremonies on the floor before the bishop. The first chaplain then removes the bishop's mitre and skull-cap, after which all kneel. The bishop, kneeling on the cushion, recites with the chaplains the *Alleluja*[2] and the *Veni sancte Spiritus*.

Allelúja. V. Veni sancte Spíritus: reple tuórum corda fidélium, et tui amóris in eis ignem accénde.

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[1] The five grains of incense may be attached to the taper-crosses beforehand, and then the bishop needs only to place the taper-crosses at their places with the grains of incense turned downwards.—Martinucci, Lib. VII, cap. XVI, n. 112, foot-note.

[2] From Septuagesima to Easter the *Alleluja* is omitted.

All then rise, and the cushion is removed by the master of ceremonies. The first chaplain puts the skull-cap (not the mitre) on the bishop, and the following antiphons are recited:

Ant. **Ascéndit fumus arómatum in conspéctu Dómini de manu Angeli.**

Ant. **Stetit Angelus juxta aram templi, habens thurí-bulum áureum in manu sua; et data sunt ei incénsa multa; et ascéndit fumus arómatum in conspéctu Dei.**

41. The bishop then says:

Orémus.

To which the first chaplain adds:

Flectámus génua.

And the second chaplain subjoins:

Leváte.

After which the bishop recites the following prayer:

Hujus altáris (*horum altárium*), **Dómine, holocáustum sancti Spíritus tui gratia infúsum in odórem tuæ suavitátis ascéndat. Per Christum Dóminum nostrum.**

R. Amen.

As soon as the grains of incense on the stone (*stones*) are consumed, the second chaplain scrapes with a spatula the burnt incense and wax from the stone (*stones*) and places the scrapings in a dish prepared for this purpose. The scrapings are afterwards thrown into the sacrarium.

42. The bishop then recites the following prayer:

Orémus.

Súpplices tibi, Dómine Deus Pater omnípotens, preces effúndimus, ut metálli hujus expolítam matériam supérnis sacrifíciis imbuéndam ipse tuæ ditáre sancti✠ficatiónis

ubertáte dignéris, qui quondam legem in tábulis scripsísti lapídeis. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus.

After this prayer the bishop, having his hands extended on his breast, recites in a moderate tone of voice the following Preface:

V. Per ómnia sæcula sæculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere, Dómine sancte, pater omnípotens, ætérne Deus: Qui post offendícula lapsus primi hóminis, instituísti tibi offérri propitiatórii delibaménta libáminis; ut culpa, quæ præcésserat per supérbiam, futúris tempóribus expiarétur per múnera, quibus honoraréntur altária, honorificaréntur et templa. Quod tibi primus Noë præparávit offício, rursus Abraham immolatúrus fílium, dehinc Jacob érigens et ungens lápidem in títulum. Te Redémptor mundi exorámus, ut lápidem istum (*lápides istos*), seu mensam (*mensas*), in honórem tuum, gloriosæque Vírginis Maríæ, et ómnium Sanctórum, conse✠cráre, et sancti✠ficáre dignéris benedictiónis tuæ illápsu, mánibus nostris opem tuæ benedictiónis infúndens, et sacri hujus mystérii sicut institútor, ita étiam et sanctificátor appáre, qui te angulárem lápidem, et saxum sine mánibus abscíssum nominári voluísti. Inhæreas hic plácido ætérnæ majestátis obtútu, ut quidquid sacro ritu super hoc (*his*) immolábitur, sicut Melchísedech oblátum tibi pláceat holocáustum. Adsit misericórdiæ tuæ ineffábilis píetas: ut, te largiénte, réferat præmium, quisquis intúlerit votum.

The following he recites in a low tone, loud enough, however, to be heard by those standing near him:

Per Dóminum nostrum Jesum Chrístum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

43. After the Preface the bishop begins the antiphon *Confirma hoc Deus*, which he continues with the chaplains, after which he recites the prayer *Quæsumus, omnipotens Deus*.

Ant. **Confírma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem. V. Glória Patri, et Fílio, et Spíritui sancto. R. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.**

Ant. **Confírma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem.**

Orémus.

Quæsumus, omnípotens Deus, universárum rerum rationábilis ártifex, qui inter céteras creatúrarum formas lápideum metállum ad obséquium tui sacrifícii condidísti, ut legítimæ libatióni præpararétur altáre: ánnue dignánter, ut quidquid hic oblátum sacratúmve fúerit, nómini tuo assúrgat, Religióni profíciat, spei innitátur, et fídei sit honóri. Per Christum Dóminum nostrum.

R. Amen.

§ 8. *Incensation of the Altar-stone.*

44. After this prayer the bishop puts incense into the censer, presented by the thurifer, and blesses it. Having received the censer, he resumes the mitre, and recites with his chaplains the following antiphon:

Ant. **Omnis terra adóret te Deus, et psallat tibi: psalmum dicat nomini tuo Dómine,**

and incenses the stone *once* in the form of a cross.

P.A.—*Each altar-stone is incensed in the same manner.*

The bishop hands the censer to the first chaplain, who gives it to the thurifer. The bishop's mitre is removed, and he then recites the following prayer without saying *Oremus:*

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (*hæc altária*), **qui et dona nostra, et pópuli tui in eo** (*eis*) **sanctíficet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.**

R. Amen.

45. The bishop then rubs his hands with pieces of lemon and bread, washes them in water and dries them The mitre and stole are then removed. One of the chaplains wipes the altar-stone (*stones*) with a clean towel, and places it on the altar on which the bishop or a priest is to celebrate Mass. It may be a *high* or *low* Mass. Whilst the celebrant is vesting for Mass, the altar is ornamented and everything is prepared for the Holy Sacrifice. The absorbent cotton with which the bishop wiped his thumb is burnt and the ashes thereof are thrown into the sacrarium. The scrapings of the burnt wax tapers and incense are thrown into the sacrarium or the fire. The towels are washed in a special vessel and the water thrown into the sacrarium.

§ 9. *Mass.*

46. With regard to the Mass the following rules are to be observed:

I. *In genere* it will be the Mass *Terribilis est locus iste* as found in the *Commune Dedicationis pro Anniversario,* with *Gloria;* only *one* prayer, *Deus, qui ex omni,* etc., found at the end of this Mass; *Credo;* Secret, *Descendat, quæsumus Domine,* etc.; Preface, either *de Octava* if it is *proper,*

or if the octave has no proper Preface then *de Tempore* if it is *proper*, otherwise *de Trinitate* or *Communis* according as the consecration takes place on a Sunday or week-day; Postcommunion, *Omnipotens sempiterne Deus*, etc.; Gospel of St. John at the end of Mass.

II. On the following days the Mass *Terribilis est locus iste* will be celebrated in the manner described above (I), but a commemoration of the feast celebrated on that day will be added *sub unica conclusione* to the oration of the Mass *Terribilis*.

1° Circumcision, Sacred Heart;

2° Immaculate Conception, Annunciation and Assumption of the B. V. M.;

3° Nativity of St. John the Baptist, St. Joseph, SS. Peter and Paul, All Saints;

4° During the octaves of Epiphany, of Easter *from Wednesday to Saturday*, of Pentecost *from Wednesday to Saturday;*

5° Vigils of Christmas and Pentecost.[1]

III. On the following days the current Mass is celebrated and a commemoration of the Dedication Mass, *Terribilis*, is added *sub unica conclusione.*

1° Sundays: I Advent, I Lent, Passion, Palm, *in Albis*, Trinity;

2° Feasts: Christmas, Epiphany, Easter (Sunday, Monday, Tuesday), Ascension, Pentecost (Sunday, Monday, Tuesday), *Corpus Christi;*

3° Ash-Wednesday and during Holy Week.[2]

P.A.—*Mass is celebrated on only one of the consecrated altar-stones. The Mass will be the same as noted above, except that in the* Secret *and* Postcommunion *the plural number will be used as follows:*[3]

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[1] *Ephemerides Liturgicæ*, Vol. I, 1887, p. 546.
[2] S. R. C., Feb. 23, 1884, n. 3605, III ad 3.
[3] Martinucci, Lib. VII, cap. XXI, No. 30.

Secreta.

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hæc altária: qui et pópuli tui dona sanctíficet, et suméntium corda dignánter emúndet.

Postcommunio.

Omnípotens sempitérne Deus, altária hæc nómini tuo dedicáta cœléstis virtútis benedictióne sanctífica: et ómnibus in te sperántibus auxílii tui munus osténde; ut et hic sacramentórum virtus, et votórum obtineátur efféctus. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

NOTE.—*De Jure Communi* only bishops can consecrate altar-stones. By a *Pontifical Privilege* some abbots have the faculty of consecrating altar-stones, but only those for use in their own churches. This faculty has also been granted by the Holy See to simple priests laboring in missionary countries. A bishop cannot without Pontifical Indult delegate[1] a priest for this function, and in such a case the priest observes, *mutatis mutandis quoad Pontificalia*, the ceremonies described above in their entirety, and uses holy oils blessed by a bishop.

Section III. Solemn Consecration.

47. If the consecration takes place in the church, it may be more solemn and the following changes are to be noted:

A. PREPARATIONS.

Besides the things noted above (Nos. 6–8), the following are prepared:

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[1] The bishops of the United States have this faculty.—See *Facultates Extraordinariæ C., n.* 6.

1° The stone (*stones*) may be placed on a table or on the altar (*Pontificale Romanum*, h.l.);

2° The faldstool with white ornaments is placed *in plano* at the corner of the altar-steps on the epistle side;

3° On a table or on the altar: amice, alb, cincture, pectoral cross, white stole and cope, morse[1] and mitre (*auriphrygiata*);

4° Near the altar, the crosier.

Besides the ministers enumerated above (No. 9) there should be present:

1° A crosier-bearer;

2° Several clerics or altar-boys to assist in vesting the bishop;

3° Several chanters;

4° Book and candle bearers.

B. FUNCTION.

48. The bishop on his arrival goes to the faldstool and sits. The first chaplain stands at the right and the second chaplain at the left of the bishop. Two clerics take the ewer, basin and towel, go to the bishop and kneel before him.[2] The bishop takes off the mozzetta or mantelletta, but retains his biretta, and washes his hands, after which he doffs his biretta and hands it to the first chaplain, who gives it to the master of ceremonies. Whilst the bishop is washing his hands, the master of ceremonies distributes the vestments to the clerics, who carry them to the faldstool and hand them to the chaplains. The latter then vest the bishop in the usual manner.

49. Having been vested, the bishop receives the crosier from the crosier-bearer, rises from the faldstool, and with

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[1] Large clasp used for fastening the cope. It is used by the Ordinary only. S. R. C., Sept. 15, 1753, n. 2425 ad IX.

[2] If he is *not* the Ordinary, they stand.

his chaplains and attendants goes to the table or altar on which the altar-stone (*stones*) is prepared. He gives the crosier to the crosier-bearer, and begins the function by reciting the invitatory *Deum omnipotentem.*

50. The ceremonies are after that the same as those given above (No. **13** to the end), except the following:

I. The bishop uses his crosier

(*a*) During the exorcism of the salt (No. **14**);

(*b*) During the exorcism of the water (No. **15**);

(*c*) When going to the faldstool and when going to the table (*altar*) on which the altar-stone (*stones*) is prepared.

II. He sits on the faldstool

(*a*) Whilst vesting (No. **48**);

(*b*) Whilst the altar-stones are being wiped off (Nos. **34, 41,** and **45**);

(*c*) Whilst washing his hands and divesting at the end of the function (No. **45**).

III. The antiphons are only *begun* (two or three words) by the bishop, the chanters continue them to the end. The chanters also sing all the psalms. At the *private* consecration the bishop recites with the chaplains the antiphons and psalms and then makes the unctions, incenses, etc., but at the *solemn* consecration he performs these duties whilst the chanters sing the antiphons and psalms.

NOTE.—Instead of consecrating a fixed altar according to the rite found in Chap. II, sometimes an altar, the table of which is a single slab, is consecrated according to the rite here given. It has this advantage, that if it be accidentally or by design removed from its support, it does not lose its consecration.

Section IV. Loss of Consecration.

An altar-stone loses its consecration

(*a*) By the removal of the relics;

(*b*) By the fracture or removal, by chance or design, of the small stone slab or cover placed over the *sepulchrum*.[1]

If, however, the stone which covers the *sepulchrum* has merely become loose and has not been removed from its place, it may be fastened with new cement. The cementing is to be done by a bishop, unless the Ordinary has an Apostolic Indult to sub-delegate the power to a priest.[2] The cement must be blessed according to the formula found in the *Pontificale Romanum*.[3]

(*c*) By a notable fracture of the stone, e.g., if it were broken into two or more pieces;

(*d*) If at the corner of the stone that portion which the Consecrator anointed is broken off;

(*e*) If it has a slight crack in the middle running throughout the stone, although the *sepulchrum* be untouched by it.[4]

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[1] S. R. C., Sept. 25, 1875, n. 3379.
[2] S. R. C., May 18, 1883, n. 3575 ad X.
[3] S. R. C., Sept. 3, 1879, n. 3504 ad II.
[4] S. R. C., Aug. 3, 1867, n. 3162 ad III.

CHAPTER V.

CONSECRATION OF A CHALICE AND PATEN.

Section I. Preliminary.

1. The *chalice* to be consecrated is to be either of gold, or of silver with the cup gilt on the inside; or it may have a cup only of silver, gilt on the inside, in which case the base and stem may be of any metal, provided it be solid, clean and becoming.[1] According to the *Roman Missal*[2] it may be made also of *stannum* (a composition of lead and silver) with the cup gilt on the inside, but writers on Rubrics state that this is permitted only by way of exception in case of extreme poverty. Chalices made of glass, wood, copper or brass are forbidden and cannot be consecrated.[3]

2. The *paten* should be made of the same material as the chalice, and if it is not of gold it should be gilt on the concave side.

3. Both the chalice and paten, before they can be used at the sacrifice of the Mass, must be consecrated by the Ordinary, or by a bishop designated by him. Only in exceptional cases can a priest, who has received special faculties for doing so from the Holy See, perform this rite. The mere fact of celebrating the Holy Sacrifice with an unconsecrated chalice and paten does in no case supply the place of this rite specially ordained by the Church.

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[1] *Miss. Rom., Ritus celebr.*, Tit. I, n. 1.
[2] *De Defectibus*, Tit. X, n. 1.
[3] S. R C., Sept. 16, 1865, n. 3136 ad IV.

4. The *chalice* loses its consecration when it becomes unfit for the purpose for which it is destined, as in the following cases:

(*a*) When the slightest break or slit appears in the cup near the bottom. Not so, however, if the break be near the upper part, so that without fear of spilling its contents consecration can take place in it.

(*b*) When a very noticeable break appears in any part, so that it would be unbecoming to use it.

(*c*) When the cup is detached from the stem in such a manner as to require joining of the parts by an artificer. If, however, the cup is screwed to the stem and the stem to the base, and these parts are for any reason separated, the chalice does not lose its consecration. But if a rod is firmly attached to the bottom of the cup and this rod passes through the stem to the base, then, if this rod should become detached from the cup, *tutius videtur* to reconsecrate the chalice.[1]

(*d*) When it is regilt.[2] A chalice does not lose its consecration by the mere wearing away of the gilding, since the whole chalice is consecrated; but it becomes unfit for the purpose of celebrating Mass with it, because the Rubric prescribes that it be gilt on the inside. After being regilt, it must be newly consecrated before being used at Mass.[3]

(*e*) The Sacred Congregation of the Holy Office in 1674 decided that a chalice loses its consecration if it is employed *by heretics for any profane use*, e.g., for a drinking-cup at table.[4]

The custom of *desecrating* a chalice or other sacred vessel by striking it with the hand or some instrument, or

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[1] Van der Stappen, Vol. III, Quæst. 78.
[2] S. R. C., June 14, 1845, n. 2889.
[3] St. Lig. Lib. VI, n. 380.
[4] Zitelli, *Apparatus Juris Eccles.*, cap. III, Art. I, § 5.

in any other manner, before giving it to a workman for regilding is positively forbidden.[1] By making slight repairs upon the chalice or paten the consecration is not lost.

5. The *paten* loses its consecration:

(*a*) When it is broken to such an extent that it becomes unfit for the purpose for which it is intended, e.g., if the break be so large that particles could fall through it.

(*b*) When it becomes battered to such an extent that it would be unbecoming to use it.

(*c*) When it is regilt.

6. The consecration of a chalice and paten may be performed at any time and in any place, "*Decet tamen, ut in ecclesia sive in oratorio vel sacristia fiat.*"[2]

Section III. Consecration.

A. PREPARATIONS.

7. The things that are necessary for this function are:

(*a*) Mitre (*auriphrygiata*);

(*b*) Stole;[3]

(*c*) Oil-stock containing Holy Chrism;

(*d*) Absorbent cotton;

(*e*) Holy water and sprinkle;

(*f*) Crumbs of bread on a plate;

(*g*) Ewer, basin and towel;

(*h*) *Pontificale Romanum* (*Pars II*) or this Manual.

The chalice and paten (*chalices and patens*) should be prepared on an altar or on a table covered with a white cloth. On this altar or table there should be a crucifix and two lighted candles.[4]

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[1] S. R. C., April 23, 1822, n. 2620.

[2] Castaldus, Lib. II, s. 12, c. 1, n. 2.

[3] *Color pro ratione temporis seu officii currentis.*—De Herdt, *Praxis Pontificalis*, Vol. III, Lib. VI, cap. IX, n. 384, II.

[4] *Ibidem*, IV.

There should be at least one priest present to assist the bishop. If possible, also a mitre and a holy water vase bearer. If the officiant be an archbishop, a cross-bearer and two acolytes.[1]

B. FUNCTION.

§ 1. *Consecration of the Paten.*

NOTE.—Where the ceremonies of the consecration of *several* chalices and patens differ from those of the consecration of *one* chalice and paten, we have inserted the former in Italics under the letters P.C. (*Plures calices*) and P.P. (*Plures patenæ*), and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

8. Having arrived at the place where the chalice and paten are to be consecrated, the bishop washes his hands, puts on the stole over the rochet, and then the mitre, and, turning towards the table on which the chalice and paten (*chalices and patens*) are prepared, he says:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
Orémus, fratres caríssimi, ut divínæ grátiæ benedíctio cónsecret, et sanctíficet hanc Paténam (*has Paténas*), **ad confringéndum in ea** (*eis*) **corpus Dómini nostri Jesu Christi, qui crucis passiónem sustínuit pro nostrum ómnium salúte.**

9. The mitre is then removed and the bishop says the following prayer, making the sign of the cross over the paten (*patens*) at the places indicated in the text:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

[1] Castaldus, *Ibidem*, n. 3.

Orémus.

Omnípotens sempitérne Deus, qui legálium institútor es hostiárum, quique inter eas conspérsam similáginem deférri in Paténis áureis et argénteis ad altáre tuum jussísti: bene✠dícere, sancti✠ficáre, et conse✠cráre dignéris hanc Paténam (*has Paténas*) in administratiónem Eucharístiæ Jesu Christi Fílii tui, qui pro nostra omniúmque salúte seípsum tibi Deo Patri in patíbulo crucis elégit immolári, ac tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

10. Having resumed the mitre, ne dips the thumb of his right hand into the Holy Chrism, anoints the paten from rim to rim in the form of a cross, and then rubs the Holy Chrism all over the upper side of the paten whilst reciting the following formula:

Conse✠cráre, et sancti✠ficáre dignéris, Dómine Deus, Paténam hanc per istam unctiónem, et nostram bene✠dictiónem in Christo Jesu Dómino nostro: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

He makes the sign of the cross on the paten with Holy Chrism *twice*, i.e., at the words *Consecrare* and *Sanctificare*, then raising his right hand he makes the sign of the cross over the paten at the word *Benedictionem*.[1]

P.P.—*Each paten is now anointed in the same manner and with the same formula.*

§ 2. *Consecration of the Chalice.*

11. Having wiped his thumb with absorbent cotton, he proceeds to the blessing of the chalice (*chalices*), saying:

Orémus, fratres caríssimi, ut Deus, et Dóminus noster Cálicem istum (*Cálices istos*) in usum ministérii sui con-

[1] S. R. C., June 14, 1873, n. 3305 ad I.

secrándum (*consecrándos*) **cœléstis grátiæ inspiratióne sanctíficet, et ad humánam consecratiónem plenitúdinem divíni favóris accómmodet. Per Christum Dóminum nostrum.**

R. Amen.

12. The mitre having been removed, the bishop says:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dignáre, Dómine Deus noster, Cálicem hunc (*Cálices hos*) **bene✠dícere, in usum ministérii tui pia famulátus devotióne formatum** (*formátos*), **et ea sancti✠ficatióne perfúndere, qua Melchísedech fámuli tui sacrátum Cálicem perfudísti, et quod arte vel metálli natúra éffici non potest altáribus tuis dignum, fiat tua bene✠dictióne sanctificátum. Per Christum Dóminum nostrum.**

R. Amen.

In this prayer, at the words *Benedicere*, *Sanctificatione* and *Benedictione*, he raises his right hand and makes the sign of the cross over the chalice (*chalices*).

13. Having resumed the mitre, he dips the thumb of his right hand into the Holy Chrism, anoints the chalice on the inside from rim to rim in the form of a cross and then rubs the Holy Chrism all over the inside of the chalice whilst reciting the following formula:

Conse✠cráre, et sancti✠ficáre dignéris, Dómine Deus, Cálicem hunc per istam unctiónem, et nostram bene✠dictiónem in Christo Jesu Dómino nostro: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

He makes the sign of the cross on the inside of the chalice with Holy Chrism *twice*, i.e., at the words *Consecrare* and *Sanctificare*, then, raising his right hand, he

makes the sign of the cross over the chalice at the word *Benedictionem.*

P.C.—*Each chalice is anointed in the same manner and with the same formula.*

14. He now removes the mitre and recites the following prayer over the chalice and paten (*chalices and patens*), making the sign of the cross over them at the word *Benedictionem.*

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, mánibus nostris, quæsumus, opem tuæ benedictiónis infúnde, ut per nostram bene✠dictiónem hoc vásculum et Paténa (*hæc váscula et Paténæ*), **sanctificéntur, et Córporis et Sánguinis Dómini nostri Jesu Christi novum sepúlchrum sancti Spíritus grátia efficiántur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.**
R. Amen.

15. He then sprinkles the chalice and paten with holy water, saying nothing. Having cleansed his thumb with crumbs of bread and washed his hands, the bishop removes the stole and retires. A priest cleans the chalice and paten with crumbs of bread and purifies them thoroughly, after which the crumbs of bread are thrown into the fire or the sacrarium.

NOTE.—The bishops of the United States have the faculty of delegating a priest for the consecration of chalices and patens.[1] This priest must observe, *mutatis mutandis quoad Pontificalia*, the ceremonies described above in their entirety, and must use holy oils blessed by a bishop.

[1] *Facultates Extraordinariæ*, C., n. 6.

APPENDIX I.

A.

Litaníæ.

Kyrie eléison.
Christe eléison.
Kyrie eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de cœlis Deus, miserére nobis.
Fili Redémptor mundi Deus, miserére nobis.
Spíritus sancte Deus, miserére nobis.
Sancta Trínitas unus Deus, miserére nobis.
Sancta María, ora pro nobis.
Sancta Dei Génitrix, ora
Sancta Virgo vírginum, ora
Sancte Míchaël, ora
Sancte Gábriël, ora
Sancte Ráphaël, ora
Omnes Sancti Angeli | [1] et Archángeli, oráte
Omnes sancti beatórum Spirítuum órdines, oráte
Sancte Joánnes Baptísta, ora
Sancte Joseph, ora
Omnes sancti Patriárchæ | et Prophétæ, oráte

[1] This mark, |, is put in the long invocations and petitions to indicate the place where breath *may* be taken. In order to secure the necessary uniformity in the attack, it is most important that the chanters should pause at the same places, and should begin together the next section or member of the sentence, and they should, therefore, scrupulously observe this mark.

Sancte Petre, ora
Sancte Paule, ora
Sancte Andréa, ora
Sancte Jacóbe, ora
Sancte Joánnes, ora
Sancte Thoma, ora
Sancte Jacóbe, ora
Sancte Philíppe, ora
Sancte Bartholomæe, ora
Sancte Matthæe, ora
Sancte Simon, ora
Sancte Thaddæe, ora
Sancte Mathía, ora
Sancte Bárnaba, ora
Sancte Luca, ora
Sancte Marce, ora
Omnes sancti Apóstoli | et Evangelístæ, oráte
Omnes sancti Discípuli Dómini, oráte
Omnes sancti Innocéntes, oráte
Sancte Stéphane, ora
Sancte Laurénti, ora
Sancte Vincénti, ora
Sancti Fabiáne et Sebastiáne, oráte
Sancti Joánnes et Paule, oráte
Sancti Cosma et Damiáne, oráte
Sancti Gervási et Protási, oráte
Omnes sancti Mártyres, oráte
Sancte Silvéster, ora
Sancte Gregóri, ora
Sancte Ambrósi, ora
Sancte Augustíne, ora
Sancte Hierónyme, ora
Sancte Martíne, ora
Sancte Nicoláë, ora
Omnes sancti Pontífices | et Confessóres, oráte

Omnes sancti Doctóres, oráte
Sancte Antóni, ora
Sancte Benedícte, ora
Sancte Bernárde, ora
Sancte Domínice, ora
Sancte Francísce, ora
Omnes sancti Sacerdótes | et Levítæ, oráte
Omnes sancti Mónachi | et Eremítæ, oráte
Sancta María Magdaléna, ora
Sancta Agatha, ora
Sancta Lúcia, ora
Sancta Agnes, ora
Sancta Cæcília, ora
Sancta Catharína, ora
Sancta Anastásia, ora
Omnes sanctæ Vírgines | et Víduæ, oráte
Omnes Sancti et Sanctæ Dei, intercédite pro nobis.
Propítius esto, parce nobis Dómine.
Propítius esto, exáudi nos Dómine.
Ab omni malo, líbera nos Dómine.
Ab omni peccáto, líbera
Ab ira tua, líbera
A subitánea et improvísa morte, líbera
Ab insídiis diáboli, líbera
Ab ira, et ódio, | et omni mala voluntáte, líbera
A spíritu fornicatiónis, líbera
A fúlgure et tempestáte, líbera
A flagéllo terræmótus, líbera
A peste, fame et bello, líbera
A morte perpétua, líbera
Per mystérium sanctæ incarnatiónis tuæ, líbera
Per advéntum tuum, líbera
Per nativitátem tuam, líbera
Per baptísmum | et sanctum jejúnium tuum, líbera
Per crucem et passiónem tuam, líbera

Per mortem et sepultúram tuam, líbera
Per sanctam resurrectiónem tuam, líbera
Per admirábilem ascensiónem tuam, líbera
Per advéntum Spíritus sancti Paráclíti, líbera
In die judícii, líbera
Peccatóres, te rogámus audi nos.
Ut nobis parcas, te rogámus
Ut nobis indúlgeas, te rogámus
Ut ad veram pœniténtiam nos perdúcere dignéris, te rogámus
Ut Ecclésiam tuam sanctam régere | et conserváre dignéris, te rogámus
Ut Domnum apostólicum [1] | et omnes ecclesiásticos órdines | in sancta religióne conserváre dignéris, te rogámus
Ut inimícos sanctæ Ecclésiæ humiliáre dignéris, te rogámus
Ut Régibus et Princípibus christiánis pacem | et veram concórdiam donáre dignéris, te rogámus
Ut cuncto pópulo christiáno pacem | et unitátem largíri dignéris, te rogámus
Ut nosmetípsos in tuo sancto servítio confortáre, | et conserváre dignéris, te rogámus
Ut mentes nostras ad cœléstia desidéria érigas, te rogámus
Ut ómnibus benefactóribus nostris | sempitérna bona retríbuas, te rogámus
Ut ánimas nostras, fratrum, propinquórum et benefactórum nostrórum | ab ætérna damnatióne erípias, te rogámus
Ut fructus terræ dare | et conserváre dignéris, te rogámus
Ut ómnibus fidélibus defúnctis | réquiem ætérnam donáre dignéris, te rogámus

(*Hic datur benedictio, sanctificatio, et consecratio per Pontificem rebus consecrandis, ut in locis propriis dicetur.*)

[1] *Sede vacante* the words *Domnum apostolicum et* are omitted and the petition will read *Ut omnes ecclesiasticos ordines*, etc.

Ut nos exaudíre dignéris, te rogámus
Fili Dei, te rogámus
Agnus Dei, | qui tollis peccáta mundi, parce nobis Dómine.
Agnus Dei, | qui tollis peccáta mundi, exáudi nos Dómine.
Agnus Dei, | qui tollis peccáta mundi, miserére nobis.
Christe audi nos.
Christe exáudi nos.
Kyrie eléison.
Christe eléison.
Kyrie eléison.

B.

Veni Creator Spíritus.

1. Veni Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti péctora.

2. Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cáritas,
Et spiritális únctio.

3. Tu septifórmis múnere,
Dígitus patérnæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

4. Accénde lumen sénsibus:
Infúnde amórem córdibus:
Infírma nostri córporis
Virtúte firmans pérpeti.

5. Hostem repéllas lóngius,
Pacémque dones prótinus:
Ductóre sic te prævio
Vitémus omne nóxium.

6. Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

7. Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito
In sæculórum sæcula.[1] Amen.

[1] This doxology is an invariable part of the hymn, *Veni Creator Spiritus*, at all seasons of the year. S. R. C., June 20, 1899, n. 4036

APPENDIX II.

Addresses and Decrees of the Council of Trent, formerly read at the Consecration of a Church.[1]

Quo facto Pontifex sedens cum mitra in faldistorio, ante foras Ecclesiæ ad id parato, brevi sermone populum alloquitur.

Quanta, fratres caríssimi, Ecclésiis, et Deo dicátis locis habénda sit reveréntia, cánones, et leges, et universális religiósus fidélium cultus declárat. Núllibi enim quam in sacris basílicis, Dómino offérri sacrifícium debet. Præcipiénte síquidem Dómino per Móysen, tabernáculum cum mensa, atque altári, et æreis vasis, utensilibúsque consecrátum est ad divínum cultum expléndum; ipsum quoque tabernáculum non solum sacrásse, sed óleo quoque linivísse légimus. In ipso autem tabernáculo non álii, quam sancti Sacerdótes, et Levítæ véstibus sacris ornáti Sacraménta tractábant, et pro pópulo oblatiónes offerébant. Póstmodum tam Reges Hebræórum suum templum, quam Románi christiáni príncipes basílicas a se constrúctas summa in veneratióne habuérunt; immunésque ab omni vulgári strépitu, et negótio esse voluérunt; ut domus oratiónis ad áliud nullum commércium, atque usum accommodarétur. Eámque privilégii, et immunitátis prærogatívam habére voluérunt; ut si quis temerárie sacrílegas manus apposuísset, gravíssimis supplíciis, afficerétur. Non enim justum visum est, domum Dei altíssimi temerárius præsumptiónibus expósitam esse, nec latrónum (juxta

[1] See Chap. I, Consecration of a Church, No. 86.

verbum Veritátis) spelúncam esse. Locus est salútis, portus naufragántibus, ad quem de tempestátibus ánchora jácitur. Hanc beneficia petitúri ádeunt, et justæ eórum preces exaudiúntur. Capitálium críminum rei ad hanc fugiéntes, impunitátem facti, implorántibus Sacerdótibus, accípiunt. Magna ergo veneratióne sacrátas Dómino basílicas adeátis, fratres caríssimi, mundíque facinóribus Dómino oblatiónes cordis vestri offerátis. De quibus basílicis hæc una est, cui N. et N. Summi Pontífices privilégia concessérunt, quam vos ædificári fecístis (*vel* N. ædificári fecit), et nobis humíliter supplicástis (*vel* supplicávit), ut eam consecráre dignarémur. Nos autem vestris (*vel* suis) honéstis supplicatiónibus inclináti, eam in honórem omnipoténtis Dei, beátæ Maríæ semper Vírginis, et ómnium Sanctórum, ac memóriam sancti N. dedicámus; et in ejus altári Relíquias sanctórum N. et N. Deo propítio, poni decrévimus, et in altári N. vel in loco N. sunt córpora, vel Relíquiæ Sanctórum N. et N. quæ (*vel* quas) qui devóte visitáverit, indulgéntiam N. per N. concéssam obtinébit. Vos ínsuper móneo, fratres caríssimi, ut décimas quæ sunt divína tribúta, íntegre Ecclésiis et Sacerdótibus persolvátis. Has sibi Dóminus ad universális domínii signum reservávit. Audíte sanctum Augustínum: Décimæ tribúta sunt egéntium animárum. Quod si décimas déderis, non solum abundántiam frúctuum recípies, sed étiam sanitátem córporis, et ánimæ consequéris. Non ígitur Dóminus Deus præmium póstulat, sed honórem. Deus enim noster, qui dignátus est totum dare, décimam a nobis dignátus est recípere, non sibi, sed nobis sine dúbio profutúram. Sed si tárdius dare peccátum est, quanto pejus est non dedísse? De milítia, de negótio, de artifício redde décimas. Cum enim décimas dando, et térrena et cœléstia possis præmia promeréri, quare pro avarítia dúplici benedictióne fraudáris? Hæc est enim Dei justíssima consuetúdo, ut si tu illi décimam

non déderis, tu ad décimam revocéris. Dabis ímpio míliti quod non vis dare Sacerdóti; et hoc tollit fiscus, quod non áccipit Christus. Revertímini ad me, inquit Dóminus apud Prophétam, et revértar ad vos. Et dixístis: In quo revertémur? Si affíget homo Deum, quia vos confígitis me? Et dixístis: In quo confígimus te? In décimis, et in primítiis. Et in penúria vos maledícti estis, et me vos confígitis gens tota. Inférte omnem décimam in hórreum, et sit cibus in domo mea, et probáte me super hoc, dicit Dóminus: si non aperúero vobis cataráctas cœli, et effúdero vobis benedictiónem usque ad abundántiam, et increpábo pro vobis devorántem, et non corrúmpet fructum terræ vestræ; nec erit stérilis vínea in agro, dicit Dóminus exercítuum. Et beátos vos dicent omnes gentes: éritis enim vos terra desiderábilis, dicit Dóminus exercítuum. Evitánda est ítaque Dómini indignátio, solvéndæ décimæ, et tribúta divína persolvénda, nec pro temporáli cómmodo amitténda sunt secutúra bona, quæ exspectántur. Mémores ergo hæc accípite, fratres caríssimi, et intellécta pro desidério compléte, ut ætérna pro temporálibus accípere benefícia mereámini.

Archidiaconus legat sequentia duo decreta sacrosancti Concilii Tridentini. Sess. 22., cap. XI de Reformatione.

Si quem clericórum, vel laicórum, quacúmque is dignitáte, étiam impériáli, aut regáli præfúlgeat, in tantum malórum ómnium radix cupíditas occupáverit, ut alicújus Ecclésiæ, seu cujúsvis sæculáris, vel reguláris benefícii, Móntium pietátis, aliorúmque piórum locórum jurisdictiónes, bona, census, ac jura étiam feudália, et emphyteútica, fructus, emoluménta, seu quascúmque obventiónes, quæ in ministrórum, et páuperum necessitátes convérti debent, per se, vel per álios, vi vel timóre incússo, seu étiam per suppósitas persónas clericórum, aut laicórum, seu quacúmque arte, aut quocúmque quæsíto colóre, in próprios usus convértere, illósque usurpáre præsúmpserit, seu

impedíre, ne ab iis, ad quos jure pértinent, percipiántur; is anathémati támdiu subjáceat, quámdiu jurisdictiónes, bona, res, jura, fructus, et rédditus, quos occupáverit, vel qui ad eum quomodocúmque étiam ex donatióne suppósitæ persónæ pervénerint, Ecclésiæ, ejúsque administratóri, sive beneficiáto, íntegre restitúerit, ac deínde a Románo Pontífice absolutiónem obtinúerit. Quod si ejúsdem Ecclésiæ patrónus fúerit, étiam jure patronátus ultra prædíctas pœnas, eo ipso privátus exsístat. Cléricus vero, qui nefándæ fraudis, et usurpatiónis hujúsmodi fabricátor seu conséntiens fúerit, eísdem pœnis subjáceat, necnon quibuscúmque benefíciis privátus sit et ad quæcúmque ália benefícia inhábilis efficiátur; et a suórum Ordinum exsecutióne, étiam post íntegram satisfactiónem et absolutiónem, sui Ordinárii arbítrio suspendátur.

Conc. Trident. Sessione 25., *cap. XII. de Reformatione.*

Non sunt feréndi, qui váriis ártibus décimas Ecclésiis obveniéntes, subtráhere moliúntur, aut qui ab áliis solvéndas témere óccupant, et in rem suam vertunt, cum decimárum solútio débita sit Deo: et qui eas dare nolúerint aut dantes impédiunt, res aliénas invádunt. Præcipit ígitur sancta Synodus ómnibus, cujuscúmque gradus, et conditiónis sint, ad quos decimárum solútio spectat, ut eas ad quas de jure tenéntur, in pósterum Cathedráli, aut quibuscúmque áliis Ecclésiis, vel persónis, quibus legítime debéntur, íntegre persólvant. Qui vero eas aut súbtrahunt, aut impédiunt, excommunicéntur, nec ab hoc crímine, nisi plena restitutióne secúta, absolvántur. Hortátur dehinc omnes et síngulos pro christiána caritáte, debitóque erga Pastóres suos múnere, ut de bonis sibi a Deo collátis, Epíscopis et Párochis, qui tenuióribus præsunt Ecclésiis, large subveníre ad Dei laudem, atque ad Pastórum suórum, qui pro eis invígilant, dignitátem tuéndam, non gravéntur.

Postea Pontifex ad fundatorem dicat:

Scias, frater caríssime, quóniam non permíttunt jura Ecclésias sine minístris, ac dote consecrári. Quemádmodum enim dos matrimónium conséquitur, sic et ad sustentatiónem ministrórum facultátes necessáriæ sunt. Ea ítaque ratióne, frater caríssime, scire vólumus, quot Sacerdótes, et cléricos, et qualem eis honórem vis exhibére, et de quo Ecclésiam dotáre propónis. Et, ut intélligas, qualem tibi, atque hærédibus tuis honórem, et commoditátem éxhibet Ecclésia, scias, ut gratitúdinem ipsam ad fundatóres osténdat, quod a sanctis Pátribus statútum est, in diéi dedicatiónis anniversário solémni, fundatóres et eórum hærédes in processiónibus primos esse debére; et si casu ad egestátem pervénerint, grata recordatióne, Ecclésia fundatóris piam liberalitátem recognóscit.

Qui ad interrogata, prout sibi placuerit, respondet; de quo fiat publicum instrumentum, si numerus clericorum, honor, et dos sufficiens fuerit. Tunc fundator ipse, et plebs profitentur se jussa Pontificis impleturos. Deinde Pontifex jubet Deum precari pro eo, qui Ecclesiam construxit, et dotavit, et pro eo, qui eam consecrari petiit; et concedit illis partem in omnibus bonis, quæ ibi fieri continget.

TRANSLATION.

The bishop then sits mitred on a faldstool placed at the church door, and briefly addresses the people.

Dearly beloved brethren: The Sacred Canons,[1] the civil laws, the religious sense of the generality of the faithful, sufficiently declare what reverence is due to churches and places consecrated to God. For it is in consecrated Basilicas only that sacrifice may be offered to the Lord, by Whose command Moses consecrated the Tabernacle

[1] The first part of this address is to be found in the *Decretum Gratiani*, part 3, *De Consecratione*, dist. I, c. 2, and 11.

with the altar and table, the brazen vessels, and other utensils for the purposes of Divine worship, and we further learn from Holy Writ, that not only did he consecrate the Tabernacle, but that he anointed it with oil. In this Tabernacle none others but the consecrated Priests and the Levites, clad in sacred garments, performed their mystic functions, and offered sacrifices for the people. In after times the Christian Roman Emperors showed no less reverence for the Basilicas they had founded than did the Jewish Kings for the Temple of Solomon, excluding therefrom the noise and bustle of secular business, so that the house of prayer might be devoted to no other purpose. They further attached to them such privileges and immunities, that every sacrilegious violation thereof was visited with the most severe punishments. For it did not seem to them right that the dwelling of the Most High God should be exposed to sacrilegious outrage, or that, to use the words of very Truth, it should become a "den of thieves." [1] It is a place of refuge, a harbor for the shipwrecked, where they may ride at anchor in safety from the storm. Hither do they come that ask for favors, and their lawful prayers are granted. Hither do those doomed to die flee for refuge, and by the entreaties of the Priests obtain the pardon of their evil deeds. You will, therefore, dearest brethren, enter the churches dedicated to God with great reverence, and offer therein to the Lord the sacrifice of a heart cleansed from guilt. This church you have founded (or N. has founded), to which the Supreme Pontiffs N. and N. have granted privileges, and which you have (or N. the founder has) humbly besought us to consecrate, is one of these Basilicas. Now we, yielding to your (his) reasonable petition, do consecrate it in honor of God Almighty, of Blessed Mary ever Virgin, and of all

[1] St. Matt. xxi. 13.

the Saints, and in memory of St. N. In the altar thereof we have determined, with God's blessing, to place the Relics of SS. N. and N., and under such an altar, or such a place, lie the bodies or the Relics of SS. N. and N., and all who devoutly visit them may obtain an Indulgence of . . ., granted by . . . . I further remind you, dearest brethren, that you should pay to the full to the Priests and churches the tithes which are a tribute to God. The Lord claims them for Himself, in token of His universal dominion. Listen to St. Augustine:[1] "Tithes are a tribute paid for the need of our souls. If thou pay tithes, thou shalt be rewarded, not only with increase of store, but with health of soul and body. For it is not gain, but a token of subjection God requires at our hands. He, our God, Who has been pleased to bestow on us all we have, is content to receive from us a tenth in return, not for His own, but for our advantage. But if it be sinful to be slow in paying, how much greater the guilt of withholding them? Pay the tithe of what accrues to thee from military service, from thy trade or handicraft. For as by paying tithes thou ensurest to thyself both earthly and heavenly rewards, why shouldst thou suffer covetousness to rob thee of a twofold blessing? For God's dealings are most fair; if thou refuse Him the tithe, He will strip thee of all but a tithe. Thou shalt yield perforce to a brutal soldier what thou withholdest from the Priest; the public treasury will swallow up what has been refused to Christ. 'Turn ye unto Me, saith the Lord,' by the Prophet, 'and I will turn to you. And you have said, Wherein shall we turn?

[1] This quotation from St. Augustine, to be found in the *Decretum Gratiani*, part 2, c. 66, is a cento from one of the Sermons for the season (*de Tempore*), Sermon 219, but in the Maurist Benedictine edition numbered 277 and justly rejected by the editors as spurious. The custom of paying tithes had not yet crystallized into law in St. Augustine's day, and the sermon supposes all along a strict obligation.

Shall a man rob God? Yet do you rob Me. But you say, Wherein have we robbed Thee? In tithes and first-fruits. Ye are cursed with dearth, for you have robbed Me, even the whole nation of you. Bring all the tithes into My storehouse, let there be food in My house, and prove Me now herewith, saith the Lord, if I will not open unto you the flood-gates of the heavens and pour out unto you a blessing until there be not room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your land, neither shall your vine be barren in the field, saith the Lord of Armies. And all nations shall call you blessed, for you shall be a land of delight, saith the Lord of Hosts.' " [1] Let us then beware of God's anger, and pay tithes as the tribute due to God, nor forego the rewards we look for, for a momentary profit. Allow, then, dearest brethren, these truths to sink deep into your minds, and cheerfully put them into practice, that so ye may deserve eternal good things in reward of temporal benefactions.

The Archdeacon shall here read the two following Decrees of the Holy Council of Trent.

Sess. XXII., Chap. XI., On Reformation.

" If any cleric or layman, by whatsoever dignity pre-eminent, be he even emperor or king, should be so possessed by covetousness, that root of all evils, as to presume to convert to his own use, and to usurp,—by himself or by others, by force or fear, or even by means of any suborned persons, whether lay or clerical, or by any artifice, or under any colorable pretext whatsoever,—the jurisdictions, property, rents, and rights, even those held in fee or under lease, the fruits, emoluments, or any sources of revenue whatsoever, belonging to any church,

[1] Mal. iii. 7–12.

or to any benefice, whether secular or regular, to *Monts-de-piété*, or to any other pious foundations, which ought to be employed for the needs of the ministers thereof, and of the poor; or shall presume to hinder them (in any of the ways aforesaid) from being received by those unto whom they of right belong; he shall lie under an anathema until he shall have wholly restored to the church, and to the administrator or beneficiary thereof, the jurisdictions, property, effects, rights, fruits, and revenues which he has seized upon, or in whatsoever way they have come to him, even by way of gift from a suborned person; and until he shall, furthermore, have obtained absolution from the Roman Pontiff. And if he be the patron of the said church, he shall, besides the penalties aforesaid, be thereupon deprived of the right of patronage. And the cleric who shall be the author of, or consenting to, any execrable fraud and usurpation of this kind, shall be subjected to the same penalties; as also he shall be deprived of all benefices whatsoever, and be rendered incapable of any others whatsoever; and even after entire satisfaction and absolution, he shall be suspended from the exercise of his Orders, at the discretion of his Ordinary."

Sess. XXV., Chap. XII., On Reformation.

"Those are not to be borne with who, by various artifices, endeavor to withhold the tithes accruing to the churches; nor those who rashly take possession of, and apply to their own use, the tithes which have to be paid by others, whereas the payment of tithes is due to God; and they who refuse to pay them, or hinder those who give them, usurp the property of another. Wherefore, the holy Synod enjoins on all, of whatsoever rank and condition they be, to whom it belongs to pay tithes, that they henceforth pay in full the tithes, to which they are bound in law,

to the cathedral church, or to whatsoever other churches or persons they are lawfully due. And they who either withhold them, or hinder them from being paid, shall be excommunicated; nor be absolved from this crime, until after full restitution has been made. It further exhorts all and each, that, of their Christian charity, and the duty which they owe to their own pastors, they grudge not, out of the good things that are given them by God, to assist bountifully those Bishops and Parish Priests who preside over the poorer churches; to the praise of God, and to maintain the dignity of their own pastors who watch for them."

The Bishop shall then address the Founder.

You are aware, dearly beloved brother, that the Sacred Canons do not allow the consecration of churches that are destitute of endowment and ministers. For even as marriage [1] presupposes a dowry, so too are means needed for the support of the ministering clergy. We would therefore know, dearest brother, the number of priests and clerks, and the appointments you purpose allowing them, and what endowment you intend to settle on the church. And that you may understand what honor and advantages Holy Church confers on thyself and heirs, know that, in token of her gratitude towards Founders, it has been decreed by the holy Fathers [2] that, on the solemn anniversary of the day of dedication, the first place in processions is to be given to Founders and their heirs; and should it happen that they come to want, the Church gives proof of her grateful remembrance of the Founder's pious liberality.[3]

[1] Imitated from St. John Chrysostom, *Homily* 18, on "Acts of the Apostles," n. 4.

[2] See *Decretals*, Book 3, Title 38, Chap. 25, "De jure patronatus."

[3] Canon 37 of the Fourth Council of Toledo (A.D. 633) com-

The Founder makes such reply to these questions as to him seems good; and a deed is drawn up, if the number of the clergy, the stipend, and endowment be sufficient. The Founder and the people then promise to fulfil the bishop's injunctions. The bishop next tells them to pray for him who has built and endowed the church, for him who has petitioned for its consecration, and he assigns them a share in all the good works that shall there be performed.

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mands the Incumbent to relieve the Founder of his church, or his descendants, in case of need.

APPENDIX III.

Inscriptions for Altars.

The following examples may serve as suggestive models.

1° They are composed of Roman capitals *throughout;*

2° A period (.) is placed after each word, whether written in full or abbreviated, except at the end of the lines.

SACRUM. HIC. FACIENS
SIS. MEMOR
N . . . N . . .

PACEM. CŒLESTIUM. ADPRECAMINI
N . . . N . . .
QUI. HOC. TEMPLUM. DONIS. ET
BENEFICIIS. CUMULAVIT

UT. HIC. PRO. DEFUNCTIS
QUOTIDIE
PERLITARE. SIT. FAS

GRATIÆ. PERSOLVENDÆ. CAUSSA
EXSTRUXIT.
N . . . N . . .

ALTARE. PRIVILEGIATUM

IN. HONOREM. S. BERNARDI
MONIMENTUM. OBSEQUII
N . . . N . . .

SANCTE. CAROLE. VOTIS. QUÆ
DEO. UNI. ÆTERNO
HIC. OFFERUNTUR. PROPITIUS. ANNUAS

SACRUM. HIC. OPERANTES
FUNCTIS. VITA. SODALIBUS
N . . . N . . .
OPEM. A. DEO. RITE
IMPLORATE

O. CŒLITES. SANCTISSIMI
PROPITII. AUGETE. BENEFICIIS
N . . . N . . .
UT. ILLE. (ILLA.) HOC. TEMPLUM
DONIS. CUMULAVIT

PIÆ. MEMORIÆ
N . . . N . . .
FUNDATORIS

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